ΣATANA NOHMATA:

OR,

The Wiles

OF

SATAN

IN A

DISCOURSE

Upon 2 *Cor.*2.11.

By *William Spurstow* D. D.
Late Minister at *Hackney.*

Be sober, be vigilant; because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith, 1 Pet.5.8,9.

LONDON,

Printed in the Year, 1666.

The Wiles of Satan.

2 Cor. 2. 11.

Least Satan should get an advantage of us: for we are not ignorant of his devices.

Chapter I.

Containing an Introduction to the words, and division of them.

SEldom or never do Judges become Advocates; they give Sentence on the *Crime*, but they never plead the *Cause* of the Offender. In doing the one, they discharge the most solemn duty of their place: But in undertaking the other, they descend as it were from the *Throne* to the *Bar*. and go both below themselves, and besides the Rule: A pleading Judge being no well-tuned *Cymbal*. And yet if we look into

into these two Epistles of *Paul*, we shall find him exercising both these distinct *Offices* towards the same *Person* in one and the same *Cause*. In the first we may behold him as a just, and severe *Judge*, drawing forth the spiritual Sword of the Church, and smiting with it the Incestuous person, in as great an height of zeal as *Samuel* did *Agag*, to the cutting of him off from all Communion with that body, of which he was a Member. He being the first (as *Calvin* expresseth it) *Qui nitorem Ecclesiæ tam turpi notâ maculasset*, who stained the beauty of that Church with so foul a Sin and Scandall. And if we turn our eyes again to this Second Epistle and Chapter, we may see the same Apostle performing the Office of a most Compassionate *Advocate*, in pleading the Cause of him to the *Corinthians*, who by his Command was cut off, and cast out from among them. He who was the subject of his Censure as a *Judge*, is now the object of his entreaties as an *Advocate*. And the Arguments which he useth for his reception into the bosome of their love are not more numerous than weighty. A brief view of some of which will not be impertinent, in regard they lead us in an orderly way unto the *Text*, which is the last, but not the least of those many perswasive Pleas which he urgeth on his behalf.

The first is drawn from the Law of Equity, which is, as *Philo* calls it, δικαιοσύνης τροφὸς, the Nurse of Justice. *Sufficient to such a man is the punishments which was inflicted of many*, Ver. 6. Rewards and Punishments, though they be the golden hinges, upon which the welfare of every State turns, yet are they to be regulated by a just, and fit measure. No Censures are to be excessive, much less Church Censures, whose end is chiefly medicinal, they being (as *Austin* speaks of the

the Corrections of God) *Castigationes Emendatoriæ, non interfectoriæ* ; Chastisements to procure amendment, not to work ruine.

A second Plea is from the present danger, *Least perhaps such an one should be swallowed up with overmuch sorrow*, Vers. 7.

Inward troubles and perplexities of mind are far more corrosive and wasting then outward: The *Wheeles* of a Clock, whose motion is strong, wears sooner then the *Finger* which moves gently without. They are oftentimes like a tempestuous and angry Sea, which doth not onely tos the Ship but sink it. And it became not them to be Spectators of any Mans ruine, without casting forth some Cord or Plank, by the help of which he might reach the Shore. It is *Jobs* Censure of him *who sheweth not pitty to the afflicted, that he hath forsaken the fear of the Almighty*, Job 6. 14.

A third is, *That he might have a Proof of them, whether they be obedient in all things*, Vers. 9. Spiritual Fathers, as well as Natural delight in the reiterated acts of their Childrens Obedience, as being the most legible Characters of a Son-like Disposition: And therefore the Apostle, who had onely a single triall of their willing complyance to his commands, seekes the confirmation of it by a second Testimony: that as they had shewed themselves forward in putting away from among them that Person, whose sin was not to be paralelled among the Heathen; so now they would, at his entreaties, shew the like readiness in the readmission of him into their love and favour, who of a presumptuous Sinner, was become an humble and broken Penitentiary.

A fourth Plea is from his own practise; *He had for their sakes forgiven him, as in the sight* or Person *of Christ*,

Christ, verſ. 10. That is, as he firſt awakened them to judge the ſin, with which for a time they were not affected; ſo now, by his example, in his ſincere Pardoning of it, as in Chriſts ſight, he did induce them to do the like, and alſo teach them how to temper their zeale aright, in being neither too remiſs in uſing the Cenſures of the Church, nor yet too rigorous in retaining of them when inflicted: both extreames being alike prejudicial to the beauty of their zeale. It being with it, as with the Blood in the Body, which if it be *dilutus*, watrie, through phlegme; or *ſublimatus nimis*, too fiery through Choller, makes the Complexion too *wan* and ſallow, or too *red* and high coloured.

A fifth Plea is that that comes under preſent Conſideration, and is to be inſiſted on as the Subject of this preſent Diſcourſe: *Leſt Satan ſhould get an advantage of us*, &c.

In this Verſe there are two principal parts, which do equally divide and ſhare it between them.

Firſt, *A uſefull Caution* of Circumſpection; *Leſt Satan ſhould get an advantage:* The general Concernment of which is implyed in the relative Particle *Us*. For in this matter, Satan, as a Common Adverſary, did endeavour more then a ſingle Supplantation; he did not *Bait* a *Hook*, but *Spread* a *Net*. For ſhould the Inceſtuous Perſon through deſpair miſcarry, it might occaſion a Rent between the *Apoſtle* and the *Corinthians*, that would hardly be made up: It might render the Goſpel leſs amiable to thoſe upon whom it had newly dawned; and cauſe it to be as unwelcome and offenſive, as light is to weak and ſore eyes. It might blemiſh the Cenſures of the Church, as having too deep a Tincture of Phariſaicall Rigor: and having their whole Power tending rather to deſtruction then to edification,

fication. Therefore it is that the Apoſtle, like a wiſe Phyſitian, is more then ordinary anxious, that the Patient die not under their hands, and Satan get the advantage of them both by his ſin, and ſorrow. In the Original it is Ἵνα μὴ πλεονεκτηθῶμεν, which by Interpreters is diverſly expounded. The *Vulgar* reades it, *Ne Circumveniamur:* That we be not Circumvented by Satan, who like a cunning Wreſtler, or Fencer, is various, and uncertain in his Motions, that he may take the better hold, or ſtrike his Adverſary with the greater advantage. *Beza*, *Ne ſuperemur*; That Satan get not by far the better of us: not by open Force, but by unfore-ſeen artifices, and ſlights. *Eraſmus*, *Ne occupemur à Satanâ:* Leſt Satan ſhould uſurp upon us; that is, leſt he who hath nothing of right, ſhould by fraud obtain a kind of poſſeſſion among us, by ſnatching and taking him from us as his own, who is a member of our body; the entire union of which we ought to preſerve from ſuch Ruptures and Avulſions, by the due tempering of our *zeale* and *charity* towards thoſe, who by the ſtrength of Temptation fall into ſin, and by their deep ſorrow teſtifie their unfeigned Repentance for ſin. Others again (Etymologically enough) conceive it to be a *Metaphor* taken from Avaritious and greedy Perſons, that for Gaines-ſake do in their Contracts and Bargaines, by guile and fraud over-reach thoſe whom they deale with. In all theſe Expoſitions there is ſo full a Concurrence and agreement to the Circumſtances of the Place, and the Practiſes of Satan; as that I ſhall not, by giving a preheminence unto any one above the other, determine the Judgment of the intelligent Reader which to take, but wholly leave him to his free Choice. This onely I ſhall intimate, that our Tranſlation ſeemes to favour the laſt.

The

The second is *the forcible and prevailing Motive* to stir up their Circumspection: *For we are not ignorant of his devices.* The Greek word for *devises*, is Νοήματα: which in its general acceptation doth signifie the thoughts, and musings of the minde (as *Estius* observes) but in a more strict and confined sense it is applyed unto such thoughts that are on purpose framed to deceive; and by studied artifices to bring about designed ends in any kind whatsoever: Such are *Ambushments* in War, *Slights* in Wrestling, *Deceits* in Gaming, *Pollicies* in State, *Fallacies* in Disputing, Dark and covered *Sentences* in Rhetorick, in which one thing is spoken and another intended: these *Quintilian* in his *Institutions* calls *Noemata.* When therefore the Apostle saith, that *he was not ignorant of Satans Cogitations* (as the *Vulgar* and others also render the words) it is not to be understood of any intuitive power and ability which he assumed to himself, of discerning and prying into the most retired thoughts of the Prince of darkness, which are onely open and naked to the eye of God, whose Sacred Royalty it is to search the hearts both of Men and Angells; but of a practical and experimental knowledge, which he, and other Believers also attain unto, by a diligent observance of their wayes and actions, in which they discover the misterious arts and snares of the Tempter, spread like the Nets of a cunning Fowler, to intrap them in every motion and step that they make, not onely by his various allurements unto sin, but also by his perverting of their best Duties, so as to make them to be losers thereby, and himself to be the onely gainer. And this was it in which he sought to get the better of the *Corinthians*, turning their just zeale against the sin of the incestuous Person, into an inexorable severity against his Repentance,

tance, though he was well nigh swallowed up of Sorrow.

Chap. II.

Containing the main Proposition, and Summ of the Discourse.

I May haply be deemed to have lingered over-long upon the borders of the Text, and to have spun out the Explication of a few words into too long a Thread; but my purpose herein was onely to free them from any difficulty which might seem to sit upon them, as *dark shadowes on the tops of the Mountaines*, or *Mists on the Valleys, that intercept the light.* And now methinks they are like a bright and unspotted Mirrour, which exactly presents the Object, or *Species* that is shed upon it, to the eye of every beholder; So clearly do they hold forth *this one Proposition*, in which both the parts of the Verse, the *Caution* of Circumspection given, and the *Ground*, or Motive to it, do equally center.

That Satan is full of devises, and studies arts of Circumvention, by which he unweariedly seekes the irrecoverable ruine of the Soules of Men:

It is the observation of the learned *Zanchy*, that *Satan* hath above twenty distinct Names and Appellations given unto him in the Scripture; some of which set forth *the high impurity* of his nature, in opposition to that state of *holiness* in which the blessed Angels stand, and from which he is fallen; and in this respect he is stiled an Unclean Spirit, *Mark* 9. 25. A Spirit of

Wickedneſs in the abſtract, *Epheſ.* 6. 12. The Evil One, by way of eminency, *Matth.* 13. 19. Other of his Titles ſpeak the *Soveraignty and Dominion* which he exerciſeth over multitudes of Men, and hence he is called by our Saviour, the Prince of this World, *John* 12. 31. And by the Apoſtle, the God of this World, 2 *Cor.* 4. 4. Some again of them point out *his Malice*, and fierce *rage*, armed with Power; hence he is called the Accuſer of the Brethren, *Rev.* 12. 10. A roaring Lion, not ſeeking whom he may bite, but whom he may devour, 1 *Pet.* 5. 8. A great red Dragon, that out of his mouth ſends forth Waters, *Rev.* 12. 15. and with his Tail caſts down the third part of the Stars of Heaven to the Earth, *Rev.* 12. 4. Others of them again declare *his craft to deceive*, his *wiles* to enſnare, his dexterity and skill to tempt: and in this regard he is ſaid to be the Father of Lies, *John* 8. 47. The Old Serpent, that by his windings and turnings deceives all the World, *Rev.* 12. 9. The Tempter, *Matth.* 4. 3. And this Name ſome think to be ſo peculiar to the Devil, as that it agrees to no Perſon, or thing beſides, ſave as it is his Inſtrument; that though Men tempt *Inſtrumentally*, the World *Materially*, yet *Efficiently* Satan onely is ſaid to Tempt. But amongſt the many wayes by which the Holy Writ doth ſignalize the tranſcendent emnity that the Devil beareth to the Church and Choſen of God, there are none that are to be more eyed, or dreaded then his pernicious wiles and devices. He *captivates* more by his hidden *Snares*, then he *woundes* by his fiery *Darts*: He poiſons more as a hiſſing *Serpent*, then he devours as a roaring *Lyon*: He cheates more as a *Tempter*, then he hurts as an *Accuſer*. And as he in his immediate workings hath alwayes been, and ſtill is more miſchievous to the Church and Truth

of

of God, by his Machinations and arts, then by his open force: so likewise have those Instruments, and Emissaries of his in the succession of all Ages, proved more fatall to the welfare of Religion, that have used rather the *Head* of this *Serpent*, then the *Paw* of this *Lyon*; and have carried on their designs rather by fraud and subtilty, than by an hostile War and defiance. The *Midianites* vexed *Israel* more by their Wiles, *Numb.* 25. 18. then the combined Powers of all the Kings of *Canaan* by frequent Battells. The *Samaritan* Faction obstruct the building of the Temple by false insimulations, *Ezra* 4. 6. By scornfull derisions, *Neh.* 4. 3. By pretended compliances of building with *Zerubbabel*, and the chief of the Fathers, *Ezra* 4. 2. So *Julian* the infamous Apostate did more indanger the Gospel, and lessen the number of its Professors, by his Serpentine Pollices, then all his Predecessors had done by their bloody Persecutions, as *Austin* and other of the Ancients have truly observed. Yea, and Romish *Babylon* it self, though it hath exceeded in cruelty all the *Edomites* of the former Ages, in making her Garments red, and her self drunk with the blood of the Saints as with new Wine, yet the advancement of the Papacy hath been effected, after the Working of Satan, with all power, and signes, and lying wonders; and with all deceivableness of unrighteousness, 2 *Thes.* 2. 9, 10. In faining Apparitions of Angels and Spirits, in forging of Decrees of Counsells, and corrupting of Fathers, in sembling and dissembling of Piety, in swearing and forswearing, in fawnings, flatterings, bribings, and the use of all arts of cousenage and imposture that wickedness it self can devise or exercise. If then it be a study and labour not unusuall to the Military Profession, to record the Stratagems of the most renowned Chief-

tains in War, as *Vegetius*, *Frontinus*, and others have done; to treat of the ordering of Armies, and the ranging of them into several formes, and figures, as *Ælian* in his *Tacticks* hath done; or to Write with *Lypsius* of the Warlike Engines and Weapons of the Ancients: It cannot but be both gratefull and necessary to acquaint such who are engaged in a spiritual Warfare against Satan and his infernal Legions, what be his methods of Temptation, his arts of loose skirmishing, and close fighting with those against whom he sets the Battel in array: What be the wayes of his retreates, and fained flying, that so they may neither be ensnared by his Wiles, nor vanquished by his Power. To this end therefore, in the pursuance of that needfull Truth which I have propounded to insist on, I shall endeavour the performance of these five following Particulars.

First, To demonstrate the great abilities of Satan, as a Tempter, to effect and bring about his cursed designs, in making his Suggestions to become our Sins; his Snares our Chaines; his Baits our Food; his Will our Rule; and his Inventions our Circumventions.

Secondly, To set down, not by way of Enumeration, but of Instance, some of those grand Stratagems, and usuall Polices, which too often render him the Conquerour, and us the Captives: For he who hath (as *Jerom* speakes) *nomina mille*, a multitude of distinct Names, hath also *mille nocendi artes*, as many arts to hurt and destroy.

Thirdly, To furnish the Combatans in this War and Conflicts, with Weapons out of the Tower of *David*, *Cant.* 4. 4. the Armory of the Holy Scripture, such, which being mighty through God, may both pierce the Scales of this Hellish *Leviathan*, though shut

shut up together as with a close Seal, *Job* 41.15. and may also safeguard them against the sore danger of his poysonful and fiery arrows.

Fourthly, To resolve some Queries, the discussion of which will properly fall under the subject in hand.

Fifthly, To shut up the whole Discourse with such practical deductions, and inferences, as may be like the emanations of the Sun, that carry both light and heat with them.

Chap. III.

Wherein is shewed the great ability of Satan to tempt.

TO evince first the great ability of Satan to tempt, who ever since he left his own station, hath never ceased to malign ours, and is become both by office and practise a Tempter, that he might draw man from his happiness into the same irreparable and cursed condition with himself, I shall offer these six Demonstrations.

SECT. I.

FIrst, In his nature he is both a *Spiritual* and an *Intellectual* Essence, in each of which respects his advantage over man is very great, who in the most refined, and supream part of his beeing falls as far short of an Angel, as a small glittering *sparke* doth of a fair and

well polliſhed *Diamond*, or a *twinkling ſtar*, of a *reſulgent Sun*. An Angel (ſaith *Bellarmine in his heavenly Scale*) is a moſt perfect and ſpiritual ſubſtance. But the Soul is a Spirit imperfectly, and by halves; as being the form of an earthly body, and part of a man, who is a middle kind of Creature, and hath ſomething in common with Angels above him, and with Beaſts which are below him. As a Spirit therefore Satan can convey himſelf and his ſuggeſtions both to the Underſtanding and Will, in a more intimate and efficacious manner than any humane Agent poſſibly can. For when one man becomes a Tempter to another, he uſeth the mediation of the outward Senſes, to which he can only apply and communicate the object; but he cannot by any Phyſical or natural power gain an immediate acceſs unto the internal faculties of the ſoul, and lodge the temptation, as *Joſephs* Steward did the Cup, in *Benjamins* Sack without his privity. But ſuch is the power of this infernal Angel, as that though he be totally debarred from all kind of intercourſe with the immediate and immanent operations of the Reaſonable ſoul, and can no more look into the thoughts, and muſings of the heart, than a common eye can pry into the bowels of the earth, and deſcribe thoſe numerous conceptions with which it travels in its womb; yet he can as eaſily get into the Fancy, which is next to that myſterious Chamber of the Soul, which to God alone is all light, and to every created power all darkneſs, as any man can enter into a room, that is poſſeſſed of a Key that gives him free admittance. And he can make uſe of all thoſe *Species* and Signatures of things that are lodged in it, diſpoſing and ordering them as a Painter doth his many Colours, that lye confuſedly before him in their ſeveral Sheds, to expreſs the

the Portraiture and Image of that Person, which he would delineate by them: And he can both continue and reiterate the presentation of the objects which he offers to the fancy, as oft and as long as it pleaseth him. Now, how much such a power, when permitted by God, can further a complyance in the soul to all those suggestions which the Father of lies doth secretly instill, we may easily conjecture, if we do but a little consider, what the natural use of the Fancy is both to the Understanding, and the Will. To the *Understanding* it is a prompt assistant in matter of invention to supply it with variety of objects whereon to work; and from the quickness of its operation, the *multiplicity*, *levity*, and *volability* of the thoughts do chiefly arise, which when they become excessive through an undue, and over-hasty obtrusion of the *Species*, are to be deemed both in natural and moral things as a disease, and distemper of the Faculty, rather than a power or perfection; in regard that the worth of some objects doth justly require an immoration and fixed stay of the thoughts upon them. To the *Will* its office is to elicit and excite its desires towards some convenient and pleasing object, in which for the most part it is so successful, as that oft times plausible Fancies do more take and sway with the Will, than knotty and severe Arguments; there being a natural aptness in men to be moved by such inducements, as carry in them more beauty to *entice*, than force of reason to *compel*; the freedom of the Will being seemingly less infringed in the one than in the other. When therefore that Satan, by reason of the spiritualness of his being, can have such a free access unto the Fancy, and can improve all the images and representations of things that are in it, to the insinuating of himself,

and his Serpentine ſuggeſtions both to the Underſtanding and Will, and that ſo *inwardly*, as that he is ſaid to *put it into* the heart of *Judas* to betray Chriſt, *Joh.*13.2. To fill the heart of *Ananias* to *lye to the Holy Ghoſt*, Acts 5.3. So *powerfully*, as that the Scripture uſeth the ſame word to expreſs the working of Satan in the Children of diſobedience, *Eph.*2.3. by which it ſets forth the efficacious, and powerful working of God in Believers, *Phil.*2.13. How can it otherwiſe be but that he muſt needs be a powerful, and prevailing adverſary? But yet this difference muſt be put between the operations of the one and the other, that the Spirit of God works by *divine infuſions* of grace, which effectually ſway the ſoul to an aſſent or conſent, Satan only by *moral perſwaſions*, which may be powerful to ſollicite, but not to conſtrain. And in this reſpect he is (as *Hierom* truly ſtiles him) *Hoſtis infirmus, qui non poteſt vincere niſi volentem*, A feeble and weak enemy, who can only overcome him that yields, not him that reſiſts; and hurts him that puts his weapons into his hand, not him that keeps them in his own.

Secondly, As he is a *Spiritual*, ſo he is alſo an *Intellectual* being; and by the ſame Law of Creation, by which he excells man in the one, he far alſo outſtrips him in the other. Now, if in the underſtanding of *Adam* there was ſuch an inbred force and power, that when God brought all the Creatures to him as their Lord, to ſee what he would name them, *Gen.*2.19. he did in their name characterize the nature, and not give it unto them at random, (as the *Socinians* wickedly imagine, who make him little above the ſtature of a Child in Knowledge.) How much more muſt the Angelical nature be endowed with innate, and implanted

Species

Species of things, that are more universal and extensive unto several objects, it being the most supream in the Hierarchy of intelligent Creatures, for whose sake all natural objects were made that they might be known and discerned by them. True it is, that Satan by his voluntary defection from God hath lost that glorious Robe of holiness that made him a Peer of heaven, and dignified him with the title of a Son of God; and hath also (as I conceive) impaired his natural abilities, so as that he is become in power, wisdom, and knowledge inferiour to those glorious Inhabitants of the Sacred Pallace, who have kept their first estate, and not departed from that purity that is as ancient as their being. For why should not the sin of Angels operate as strongly upon them, as the lapse and disobedience of man did upon him, whose Spirituals were thereby wholly destroyed, and his Naturals sorely maimed. But though his Fall hath debased his being, yet it hath not totally changed it, he hath still the nature though not the perfection of an Angel, and though he be inferiour to them, whose equal originally he was in all kind of endowments, yet still he retains so great a superiority over the Elementary, Sensitive, and Intellectual part of the world, as that he is not only dreaded for his power, which sometimes he puts forth in wonderful effects; but is also adored for his wisdom and knowledge as a God, by many Nations in it. And it is observable, that *Beelzebub*, who 2 *Kin.* 1.2. is called the God of *Ekron*, in *Luk.* 11.15. is termed the Prince of Devils. In the Kingdom of sin and darkness he is a God, but in the Kingdom of grace he is a Devil, and more gastly than hell it self by his sinful deformity; and though he seldom or never appears in that dress, but palliates and gilds his suggestions, as

that

that they sometime seem to be rather illapses from heaven than smoake arising from the bottomless pit, and to savour more of Angelical purity than of Diabolical filthiness; yet is he not therefore to be the less observed by us, but it stands us in hand to be the more watchful that have such a Serpent to deal with, that can hide his deadly poyson with a beautifull and shining skin. And if the Ancient Church, while *Austin* was a *Manichee*, and a busie wrangler against them, were wont to pray, (as *Possevine* in his life reports) *Ab Augustini Logicâ libera nos Domine*, Lord deliver us from *Augustines* subtilty and reasonings; How much more have Believers need to make the like prayer, and often to reiterate it, Lord deliver us from the Arts and Fallacies of Satan, whose malice is great, whose abilities are matchless, and do transcend the line of humane wisdom, when drawn out to the utmost period of its extension.

But besides, as the measure of his knowledge is more full and ample, so the manner of his knowledge and apprehending objects is more noble and perfect than the way by which man comes to the knowledge of things that are before him. The Schools, which abound with many intemperate Nicities, and curious Disputes about the understanding of Angels; (in which they justly incur the increpation of the Apostle, *Col.* 2.18. of intruding into those things which they have not seen,) though in other particulars they are not a little divided, yet in this Position their Consent is well in the general, that Angels are *Creaturæ intelligentes, sed non ratiocinantes*: Beeings that are full of knowledge, but not such as exercise a plurality of intellections in reasoning and Argumentation as we do, whose knowledge is much built upon Deductions, and Consequences,

sequences, that are derived from confessed principles. They grant Angels knowledge not to be *simultaneous*, but *successive*; so as that they know *hoc post hoc*, one object after another; but it hath not any *dependency*, so as to know *hoc ex hoc*, one thing by or from another, but by one single view or intuition, they fully discern the object that is before them; as a man doth the face of a friend as soon as he beholds him, without the least hesitancy, or enquiry who he is. Now if we should take it for granted that the knowledge of Angels is thus exact, and that at first sight the same object is better understood by them, than it can be by the many and most pregnant conceptions of the humane intellect, it must needs evince the abilities of Satan in tempting to be such, as that man cannot but be as unmeet an adversary to enter into the Lists with him, or to maintain a dispute against him, as the young Infant would have been to have resisted the Sword which *Solomon* called for, to divide it between the two Harlots. But I shall not need to wind up the knowledge of Angels to so high a key of perfection, or to abet the common opinion of the School, to make it any part of the Basis or proof in demonstrating the power of the Devil as a Tempter. For I conceive with *Cameron* and others, that their knowledge is *arguitive*, (as he terms it) and not *intuitive*, and that they do reason from the effect to the cause, from the sign to the event, as is apparent in those Conjectures that they make about the thoughts of men, which no Angel either good or bad can otherwise discover, than by some commotion which they cause externally in the body, or internally in the Passions; Only such is the marvelous quickness and agility of their Conceptions, as that their intellectual motions are in respect of ours as the

motion

motion of the Sun in the heavens, to the motion of the shadow on the Diall; like the swift flight of an *Eagle* to the creeping of a *Snail*; or the readiness of an expert *Arithmetician*, to a slow and unskilful *Accountant*, who can in a fewer minutes resolve that which you demand of him, than the other can in many hours, or happily daies. And this vast imparity which is between the Angelical and Humane understanding is enough to make good this first demonstration of Satans ability to tempt, as he is both a spiritual and intellectuall Essence. I shall now proceed to another.

SECT. II.

THe second Demonstration which aptly confirms the same truth with the former is from the duration, and long experience of the Devil, who is thereby become *skilful to destroy*, and to have his temptations like the Arrows *of a mighty expert man, none of which return in vain*, Jer. 50.9. In Scripture as he is for his natural endowments, often stiled Δαίμων, a knowing or intelligent one, so he is for his acquired subtilty called an old Serpent, *Rev.* 12.9. having been well nigh as long a Tempter, nay, a murderer, as he hath been an Angel. Who must needs therefore by the many revolutions, and successive generations of men, in which he hath not been an idle spectator, but a busie actor, be more versed in this Art and Mystery of wickedness, than he was in the non-age and infancy of his being, when he first cloathed himself in the shape of a Serpent. For it is proper only to God, to whose knowledge all things are present, at all times, and before all times, not to be taught by experience. But there is no Creature so perfect in its knowledge, but it may

and

and doth learn something for the time present, and to come, by the times which are past. Experience is like the honey that *Jonathan* tasted, which enlightened his eyes, and made him more fit for action, than he was before: It begets an aptitude for the managing of such affairs, which youth can no more undergo, than *David* could the Armour of *Saul* which he had not tried. Who is more meet to minister Physick to a weak and crazy patient, than an ancient and well practised Physician? Who more able to medicine a wounded Spirit, and to ease a troubled Conscience, than an holy and experienced Divine? Who may be better trusted to sit at the Helm of a State than such persons whom years have made both venerable and prudent? It was the rash advice of *Rehoboams* young Counsellours, that had well nigh lost him his Crown, and occasioned the ten Tribes to fall off from the House of *David*, and to form themselves into a distinct Kingdom, 1 *Kings* 12.20. They seemed in their Counsels to exercise more mettal and courage than the old men that stood before *Solomon* his Father, but the other discovered more wisdom. New Liquor when first tunned works and stirs more in the Cask, than other; but yet is as unfit to be drawn as their Counsel was to be followed. It was also the unmeet choice of persons in the Council of *Arimine*, deputed by the Orthodox unto the Emperour, that did (as *Sulpitius* judiciously observes) much injure the truth, they sending young men that were, *Parum docti, & parum cauti*, little learned, and as little cautious in the weighty Affairs of Religion, with which they were entrusted; when the *Arrians* sent an equal number of their faction, who were, *Senes callidi, & ingenio valentes*, Aged men and crafty, well furnished with wit and learning, whereby

whereby they easily prevailed against them. And what other issue could be expected when unskilful Novices were to take up the Watters against ancient and cunning Masters of the fence? It is *multitude of years that teacheth wisdom* (saith *Elihu*,) Job 32. 7. and produceth those mature fruits, which youth, that is like a Plant not well rooted, is unable to bear. *Homer*, who extolls his *Nestor* as an Oracle for wisdom, as a Fountain for fluency and sweetness of speech, doth yet withall make him as wonderfull for his age, as peerless for his perfection. *Josephus* also attributes the Art of *Astronomy* to the Patriarches of the first Age, who taught their Posterity the motions of the Heavens, and the courses of the Stars, by certain Monuments and Pillars in which they had set down the observations, which themselves had experienced in those many *Centuries* of years to which the life of man was then extended. It being one end (as some have deemed) of Gods giving unto them so long a time above others, that they might be the Authors of this Science unto after Ages, which otherwise after that great *Systole* or contraction of mans life by God himself, would hardly, if at all, have been attained to. If then time and experience be so requisite to knowledge and wisdom, as that it is in some things the genuine Parent of it, and in other things the great improver of it; How much then must five thousand years experience enable Satan to tempt, who hath all his time been as diligent an observer of men, as he hath been an Adversary against them? How skilful must he be in this his black and accursed Art, who hath compiled his temptations into Systemes, which he hath in readiness by him, and doth with much Art continually make use of; being one that knows not in the least what it is either

either to forget, or grow old. Sublunary beings, though they do from time receive a maturity and perfection, yet it is not extended in a Parallel line with their duration; as they have a time of beauty and ſtrength, ſo alſo have they an age of deformity and weakneſs; and by their long ſitting under the deathful ſhades of the wings of time, are at laſt waſted and worne out. But Satan feeles none of its powerfull impreſſions; time hath rather ſtill added to him, then taken ought from him, multiplying continually thoſe experiences which increaſe his ſubtilty, and advantage him in tempting, as I ſhall ſhew in three Particulars.

Firſt, His long experience, as a Tempter, hath made him exact in deſcerning, and chooſing the fitteſt ſeaſons for it, the right timing of which hath a powerfull and effective influence into all kind of Enterpriſes whatever. Upon whoſe Sword doth victory moſt conſtantly build its Triumph, then his, who is moſt diligent in eſpying, or improving of advantages againſt his enemy? whoſe intreaties and perſwaſions do with ſweetneſs more allure, and with mildneſs overcome the harſhneſs and ſeverity of ſome Mens temper, then his, who obſerves *molliſsima fandi tempora*, the ſofteſt and moſt calme ſeaſons of ſpeech? Whoſe Husbandry is crowned with a more ſucceſsfull harveſt than his, who is moſt prudent, and circumſpect about the Seed-time? Opportunity is the joynt of time, and he who wiſely can hit it, is never diſappointed in his aimes. One blow on the Iron as it comes glowing and ſparkling from the Forge, doth more eaſily bow it, and faſhion it, then many re-doubled ſtroakes, when it is returned to its natural coldneſs. One timely pull doth more facilitate the raiſing of the Bell, then many unſkilfull and laborious tuggings at the Rope. Now, as there

there are none equally watchfull to Satan to espy any advantages; so there are none alike knowing to discern the very nick of time when the Temptation will be most prevalent. Man often miscarries, and his undertakings become like Immature Births, because he knowes not his time, *Eccles. 9. 11.* But Satan is more successfull in his, because he acts from experience, and fully understands when and how to apply himself, to every age and constitution. All his methods of temptations are like to the *Aphorismes* of Physitians, which are nothing but the Collections of experimental observations, drawn into rules, to direct and order their practise by. And as *Galen* makes the two Legs, upon which the whole Body of *Physick* doth stand, to be *reason* and *experience:* so may I say, that the two chief parts in which the art of the Devils subtilty in tempting doth consist, are the greatness of his natural *knowledge*, and the length of his *experience.*

Secondly, His Experience, which now amounts to above five thousand yeares, doth much advantage him in Tempting, as it makes him dexterous, and ready in the obviating of difficulties, and replying to every doubt that is made, when any suggestion is propounded and urged by him. For though Satan can with great artifice palliate and disguise the deformity of sin, by giving it a false complexion, by drawing a veil over it, or by shewing it halfe-fac'd; as *Apelles* painted King *Antigonus* to conceale the want of his eye: Yet there are but few temptations to scandalous and gross sins, but at first propounding they startle the Consciences of natural Men, much more of others, and raise a cloud of objections, which must be scattered, before their consent can be gained. Now the objections, or doubts which arise in Mens mindes of this present Age, are

so

no other then what Satan hath again and again met with in every Generation and Succeſſion of Men; yea almoſt in every Perſon, when tempted by him to the ſame or like ſin. And as he ſtill expects for the future to find the ſame reaſonings, to hinder and keep off a compliance with his ſuggeſtions; ſo what replies or anſwers he hath experienced to be moſt prevalent, either for perverting the knowledge, or ſtaggering the faith of the tempted, them he ſtill makes uſe of from time to time, to remove the ſame prejudices that ſtir in others, when ſet upon by him, to commit the ſame ſin. And this it is which oftentimes ſtartleth and perplexeth many Chriſtians, not onely that they are tempted to ſin, but that their pleas and arguments againſt it are ſo ſuddenly anſwered, and replyed unto: No ſooner can they *Ob.* but the old Serpent will *Sol*; and like a ſubtil ſophiſter have alwayes ſomewhat to return to whatever they can Object. But if they did conſider that as the evils to which they are tempted are no other then what hath been ſuggeſted unto thouſands, ſo their arguments brought againſt them are no other, then what he hath been thouſands of times acquainted with, and replyed unto, they would not ſo much wonder at his nimbleneſs in this kind, nor take the way of arguing as moſt convenient to Oppoſe him. Chriſts increpation *Avoid Satan*, *Matth.* 4. 10. did more foil him then all Reaſonings and Authorities produced: And the ſafeſt way for us to come off clear with him, is rather to be reſolute in a flat denial, then buſie in an eager diſpute. When *Naomi* ſaw that *Ruth* was ſtedfaſtly minded to go with her, ſhe left ſpeaking unto her, *Ruth* 1. 18.

Thirdly, His experience animates him with confidence to aſſault the beſt and holieſt of Saints, if not to

extinguish their *light*, yet to eclipse their *lustre*, if not to cause a *shipwrack*, yet to raise a *storme*, if not to hinder their happy *end*, yet to molest them in their *way*. Such practises he hath found not onely to have some success against the strong, but to intimidate and discourage the weak, who are apt from the particular foiles of renowned Christians in the Faith, to make sad conclusions against themselves, and to cry out, *Quid facient tabulæ, si gemant columnæ?* What shall the spars and rafters do, if the pillars of the building tremble? What shall the reedes and willowes do, if the cedars be shaken? Who is he that hath wrastled with him, and not halted? Who is he that hath entred the Field against him, and not been wounded by him? Was not *Noah* a just Man, and perfect, one that walked with God, when all flesh had corrupted their way, smitten with the darts of this *Apollyon* between the joynts and the harnes? Was not *Lot*, whose righteous soul was vexed from day to day with the unlawful deeds of *Sodom*, enticed by his arts into the complicated lusts of drunkenness and incest? Was not *David*, (a Man after Gods own heart) a sad instance, both of his power and Mans frailty? when through his instigation he makes a second crime to be the vizard of a former; and to cover the deformity of his Adultery, first becomes a *Tempter* to send *Uriah* drunk to his Bed; and then a *Murderer* when that will not do, to dispatch him to his Grave? How then shall I, who fall as far short of them as a winters day doth of a Summers day, who have neither that life, heate, or heavenly influences, with which they were filled, be ever able to stand? But yet, as no Man ought to presume that there are any degrees of Grace, that will exempt him from Satans on-sets, who is not afraid to war with *Michael* and his Angels, *Rev.* 12. 7.

much

much less with the Woman and her Seed; so none ought to despair, by reason of the weakness of his Grace, of maintaining a Conflict with him, because though his rage hath been great, and his stratagems many, yet hath he never been able to make the Seed of Grace, in its conception, to prove abortive; not to destroy a Believer in his *swadling-bands*, much less in his *Armour*.

SECT. III.

A Third Demonstration, which may farther evince the abilities of Satan in Tempting, is, that it is the onely design and business that he hath propounded unto himself, and hath prosecuted with most unwearied diligence, ever since he hath become of an holy Angel an impure Devil.

First, It is the grand and sole business in which he layes out himself, and thereby becomes not onely more dexterous in it, but also more formidable. It is an *Italian* Proverb, *Libera mea ab homine unius negotii*: Lord deliver me from a Man who hath but one business to do; he will be sure to minde and tend it, and thereby get many advantages against an incumbred adversary, who can never obtain the least against him. For it is with the powers and faculties of rational beings, as it is with other things, which become more or less active and vigorous, according to the combination or division which they undergoe: Many small wax lights, which of themselves burn faintly, when put into one Torch or Taper, send forth a bright and shining flame: many little Bells which tinkle together to the pleasing of Children, when melted, and cast into one great Bell, do affect the ear with a more solemne and awfull sound:

ſound: and many ſingle Threads, which ſnap aſunder with the leaſt touch, when twiſted together make a ſtrong Cable; which can withſtand the fury and violence of a ſtorm. So it is with the Mind, the more it is ſcattered and divided through multiplicity of objects, the more weak it is; and the more it is fixed on one ſingle Object, the more maſculine and ſtrong are the operations of it, either in good or in evil. And therefore *David*, who deſires to excell in holineſs, makes it his Prayer, *Pſalm* 86. 11. that *God would unite his heart to fear his Name: Hierome* reads it, *Unicum fac cor meum*; Make my heart one: that is, incline it onely to thy fear; implying thereby, that divided intereſts in the heart do both diſtract and weaken it. When the Scripture likewiſe would ſet forth the wonderfull depravation of Mans eſtate, it ſaith, *That every Imagination of his heart was onely evill continually*, *Gen.* 6. 5. There is not the leaſt contrary Principle to check, or to reſtrain thoſe ebullitions of luſt, which flow and aſcend from the heart, as water from a Fountain, and ſparkes from a Furnace. Now thus it is with Satan, he is wholly bent to evil, and makes it his onely ſtudy to dive and ſearch into Men, that he may the better faſten his temptations upon them. It is the queſtion which God puts to him, *Job* 1.8. *Haſt thou conſidered my ſervant Job?* or as the *Septuagint* renders it, *Haſt thou attended with thy Minde?* In which is implyed what his practiſe and end is, in going too and fro in the earth; he doth not travel it as a *Pilgrim*, but as a *Spy*, that obſerves narrowly every perſon and thing as he paſſeth along: He ſets not forward a ſtep but he doth as it were debate every Mans eſtate, temper, age, calling, company, that ſo he may with the greater advantage tempt to evil, and thereby bring Men into the

ſame

ſame miſery and condemnation with himſelf. And indeed whoſoever duly weighes the perfect antipathy that is in Satan, both unto God and Holineſs, can hardly conceive in what other thing he ſhould exerciſe himſelf, then to tempt and ſolicit Men to ſin. For ſuch is the greatneſs of his malice, that, as the Schooles determine, it cannot admit any farther degree of augmentation, his will being immovably fixed to evill as its ultimate end. Needs therefore muſt his malice and hatred diſpoſe him to the doing of ſuch evills as may bear a proportion to the greatneſs of it. And wherein can it in a higher way diſcover it ſelf, then in deſigning, and effecting the ruine of the ſouls of Men by pernicious Counſells and devices? If there be any one thing in which ſo diſcontented a Perſon, as Satan is, can take delight, it is in his Trade of Seduction, and Deſtruction, in making others as irrecoverably loſt and miſerable as himſelf.

Secondly, As tempting and enſnaring of Men is his onely buſineſs, ſo his diligence in it is matchleſs. He was going too and fro in the earth, and walking up and down in it in *Jobs* time, *Job* 1. 7. and in *Peters* time he was a roaring Lyon, walking about, ſeeking whom he may devour, 1 *Pet.* 5. 8. The Beaſts of the earth, though they hunt after their Prey, yet when the Sun ariſeth, and Man goeth forth to labour, they gather themſelves together, and lay them down in their Dens, *Pſalm* 104. 22. But this infernal Lyon is reſtleſs in his motions, and compaſſeth the earth with as much unweariedneſs as the Sun doth the Heavens. It is true he tempts others to idleneſs, but himſelf is never idle. The Fowler is deſirous that the flying Bird would alight upon the ground, or perch upon ſome Tree; but all the while he is in motion, that when it ſo doth it

may the better become his mark: So the Devil, he doth what he can to lull others asleep in idleness and sloth; but he then ceaseth not to shoot his darts, and to spread his snares. When *Samson* was asleep on *Dalilahs* knees, she caused his Locks to be cut off, *Judges* 16. 19. and wrought all that mischiefe upon him, that terminated not in the loss of his eyes, but in the loss of his life. While the Servants slept the enemy came and sowed his Tares, *Matth.* 13. 25. Oh! how well would it go with Christians, if the diligence of their Adversary would provoke them to watchfulness, and kindle in them an holy industry unto all good, that so they might approve themselves to be *Dei Milites*, Gods Souldiers, to fight against all evil: and *Operarii Dei*, Gods Workmen and Servants in doing all good. Sure it is their complaints would be fewer, and their comforts would be greater. But alass! what a sad complaint may I now take up, and whilest I speak of the diligence of the Evill One, mourn over the security and negligence of most Professors, amongst whom *a waking Eye*, and *a working Hand* are as rare to be found as a *Sword* and a *Spear* among all the People of *Israel*, 1 *Sam.* 13. 22? How few are there that have taken the alarum though they be called upon, so as to stand upon their Watch against temptations? How hard is it to perswade Men that to walk circumspectly is a duty? or, that to be diligent in their Callings is one of the best Antidotes to preserve the Soul from the putrefaction of lusts, and to fence it against the Incursions of an Assiduous Tempter? It is a common Proverb, that the Lyon is not so fierce as he is Painted; and it it a received opinion that the Devil is not so hurtfull an Enemy as he is represented to be. It is no wonder then if his designs be so successfull, and his Triumphs many,

many, when the greateſt part of Men are no way anxious to proportion their care and watchfullneſs, either to the greatneſs of their own danger, or their adverſaries diligence.

SECT. IV.

A Fourth Demonſtration, *which may diſcover the power of Satan to tempt, is taken both from* the *Number* of the evil Spirits, and the *Unity* of their Counſels, which meet all in one common center of an irreconcilable hatred to Gods glory, and Mans happineſs.

Firſt, Their Numbers are great, which renders their Power, as well as their Counſells exceeding dreadfull. Weak things, which when few are contemptible, when ſeconded with multitude become irreſiſtable. Caterpillars, Frogs, Locuſts, Flies, by the exceſs of their number make the proud heart of *Pharaoh* to ſtoop, who cannot free himſelf or his Kingdome from ſuch impotent Adverſaries. The Whale, of which God ſaith, that *upon the earth there is not his like: He is a king over all the children of pride*, *Job.* 41. 33, 34. Of all creatures by Sea or Land, that pride themſelves of their might and ſtrength, he is the chiefe; and yet *Pliny* ſaith, that the Herrings do by their vaſt numbers oppreſs and deſtroy ſometimes the biggeſt Whales. How dreadful then muſt that oppoſition be, that ariſeth from ſuch creatures, that are for their nature powerfull, and for their numbers paſt finding out. The Schoolmen who would ſeem to be expert *Benjamites* to hit at a hairs breadth every mark at which they aime, and not miſs, ſpeak as confidently of the number of good and evil Angells, as if they had looked into the Muſter-Roll both of the Heavenly hoſt, and the Infernall Legions,

and yet their assertions have as little agreement with each other, as the testimonies of the false Witnesses concerning Christ, no two of them speaking the same thing. *Aquinas* conceives the number of them in their Creation to exceed incomparably all material substances, and his reason, as *Estius* sets it down, is, because the more perfect any beings are in their nature, the greater is their excess, either of *Magnitude*, if they be corporeal, or of *Number*, if they be incorporeal. As therefore the Heavenly Bodies, which are most perfect, do wonderfully surpass all inferiour bodies in quantity; so do the spiritual Angells in number. Now of these vast numbers, say some, the one halfe become Apostates. Others, from a mistake of that place, *Rev.* 12. 4. of the Dragons drawing of the third part of the Stars of Heaven after him, have fondly concluded, that a third part of them fell, when as it plainly speakes of a defection in the Church. Others again have made the number of fallen Angells equall to the number of the elect Men that shall be saved, who are to supply the breach that was by their defection. But what light or evidence do any of these positions carry in them, that may gain the understanding of sober Men to a beliefe of them? are they not nicities, that are as unfit to build upon as the dreames of sick Men? It is enough that the Scripture, though it acquaint us not with the certain number of good or evill Angells, that of the one it tells us, that *there are thousand thousands that Minister unto God, and ten thousand times ten thousand that stand before him, Daniel* 7. 10. And that there is an innumerable company of Angells, *Heb.* 12. 22. And that it represents unto us the evill Angells by a *Kingdome*, which implies multitudes; and by a *Prince* whose greatnes lies to the extent of his dition, and the

number

number of his Subjects. Surely we need no Hermits Visions to inform us that the air is full of malignant Spirits, and the earth of their snares to entrap the inhabitants of it. St. *Paul* points out to us their number as well as their power, when he saith, that *we wrastle not with flesh and bloud, but against principalities, against powers, against the rulers of the darkness of this World, against spiritual wickedness in high places.* Eph. 6. 12. Oh! what a troublesome passage must every Christian expect in his way to heaven, who is to conflict with Armies of these infernal *Anakims?* How necessary is it that he put on the Armour of God for protection, and fight in the strength of God to obtain a victory? For in his own might no man can prevail. If *Elijah*, a Prophet of an Heroick Spirit, complained of his being left alone to contest with the Priests of *Baal*, and the Idolaters of *Israel*, so as to grow weary of his life, how apt will the best of men be to faint and sink in the long and sharp Conflicts, that must be undergone with the Combined forces and powers of darkness, if not aided and supported by the strength of Christ? If therefore we would be successful Combatants in this Spiritual Warfare, we must do as *David* did, who prepared to encounter *Goliah* by disarming himself of his warlike Habiliments, going forth only in the name of the Lord of Hosts; we must put off all carnal confidence, which will be as unuseful to us as *Sauls* Armour was to him, and be strong only in the Lord, and in the power of his might, this is that that will both animate us in the fight, and give unto us an assured victory in the Issue.

Secondly, As their *Number* is great, so their *Unity* and agreement is wonderful. In Satans Kingdom are no divisions, *Mat.* 12. 26. In his Armies no mutinies for

for want of pay, no complaints of hard marches, though they be continually compassing the earth to and fro. That there should be an Union amongst the heavenly Host is not strange, in regard they are all as so many melodious Instruments tuned to one Key; as so many Needles touched with the same Loadstone, which fixeth them invariably to one point: they dwell with him, and in him who is love it self. But is it not matter of admiration, that an entire oneness, which is so much wanting on earth, should be found in hell? What is Hell but the Common Sewer and Drain into which those Lusts of Pride, Wrath, Envy, and Bitterness, from whence Wars do arise, do empty themselves? Have Devils any love? Is there any print of that noble quality, which is as amiable as the Sun to be found in the territories of darkness? What then is that Ligament or Cement, that so firmly ties and conjoyns them together? It is no other but a perfect hatred both to God and man, it being the one thing designed by them to rob God of his glory, and man of his happiness and to effect this the Conspiracy is strong, and League inviolable. The good Angels rejoyce at the conversion of a sinner; and the evil Angels at his destruction: The ruined sinners are the only Trophies and spoyls of Hell. Oh! blush then ye Saints, who have so many Sacred bonds to unite you to God, and also to one another, and yet by Divisions are set at a distance from each other, making the enemies valiant, as the Historian speaks, by your discords. Are you not all the Brethren of one Father, *God blessed for ever*? And of one Mother, *Jerusalem*, which is above? ὁμογενεῖοι καὶ ὁμοπάτριοι, Brethren of the *whole bloud*, like *Joseph* and *Benjamin*? Have you not sucked the same breasts? And been nursed up with the same

sincere

sincere milk of the Word? Are you not all συγκληρονόμοι, *joynt heirs* of the same glorious *inheritance* reserved for you in the heavens? Are you not led by the same Spirit of God, who is a Spirit of love and goodness, and doth not *Generare accipitres, sed columbas*, beget *birds of prey*, but *Doves* whose Bills are never seen to be bloudy in the least? Shall not then love effect that in you, which a cursed hatred doth in Devils? They are one by a Common principle of wickedness, which runs through them; and shall not you be one who are so closely knit together with so many and such strong ties? That the lustful *Goats* should push at one another is no matter of wonder, but that the tender *Lambs* should doss and strike at each other cannot but be for a lamentation.

SECT. V.

A Fifth Demonstration of Satans power and ability to tempt, is, *From his great and strange artifice to convey suggestions to evil after such a manner into the heart, as that they cannot be distinguished from the lustings and ebullitions of depraved nature.* It is not only difficult to find out any certain Character between *Malum seminatum, & innatum, morsum serpentis, & morbum mentis*; The evil that is sown, and the evil that is inbred, between the bitings of the Serpent, and the disease of the mind, as *Bernard* expresseth it; but it is, as he conceiveth, wholly impossible: He professing that after much search and study he could never clearly know, *Quid cordi, quid hosti tribuat*, what he may charge upon his heart, and what upon the Tempter. Now his advantage of thus insinuating, and winding himself into the bosome doth much promote and further

further a compliance with his suggestions, because men are more apt to be swayed by such thoughts which they look upon as the naturall births of their own hearts, than ever they would be by such which they discern to be forrain, and to be injected from an irreconcilable and a sworn Enemy. If any Print or Signature of Satan did in the least appear in his suggestions, by which the tempted might discover when the motions to any sin did come from him, and when from themselves, neither his success nor their danger would either of them be so great by far as now they both are. For it cannot be reasonably imagined that any should so readily close with, or hearken unto what they find him to be the Prompter of, as to what they deem to have its rise from their own breast, without any other mover than themselves. The bird takes the Egg or Young for its own, though laid or put into the nest by another hand, which therefore it doth with an unwearied diligence both hatch and feed; but if it should once descry it to be otherwise, it would forthwith cast it out and destroy as spurious. And so those sinful motions, which are injected into mens hearts by the evil one, but reputed by them to be no other than the natural births of their own minds, are more dandled in their thoughts, and sooner gratified by an actual compliance than ever they would be, if discovered to have their original from the Tempter. When Satan stood up against *Israel*, and provoked *David* to number the People, 1 *Chron.* 21. 1. It was not by making such impressions, as might evidence him to be the Counsellour of the fact, but by exciting such affections of vain-glory and self-confidence, which naturally abound in the hearts of Princes when their Armies are victorious, and the face of their Affairs like a serene Sky without any mixture of Clouds.

Thus

Thus *Benhadad* grows in his demands upon *Ahab*, as if he would try what it was that he dares deny, by adding a second Message to his first, in which he inlargeth the terms of his submission to the searching of his house, and the houses of his Servants, and the taking away of whatsoever is desirable in their eyes, and being refused the doing of it, he proudly boasts, that the dust of *Samaria* shall not suffice for handfuls for all the people that followed him, 1 *Kings* 19. 10. And so *Senacherib*, fleshed with the many Conquests that he had obtained over divers Nations, swells with pride, till he breaks into blasphemy: *Who are they among all the Gods that have delivered their Country out of my hands, that the Lord should deliver Jerusalem out of my hands?* 2 *Kings* 18.35. Yea, good *Hezekiah* had his heart so far lifted up within him by the fulness of his Treasures, and the multiplicity of his provisions both for War and Peace, as that he vainly boasts of them to the Embassadours of the King of *Babylon*, 2 Chron. 32. 31. And from such latent seeds of pride, which breed in the best of hearts, as moths in the finest garments, did Satan kindle this inordinate desire in *David*, of his knowing the number of his warlike forces, which the just expostulations of *Joab* and the Captains of the Host could not allay. He delighted in this thing, and *the Kings word prevailed*, 2 Sam.24.3. Thus also in tempting of Christ, he makes use of *Peters* natural affection to his Master to dissuade him from suffering death, *Mat.*16.22. Little did *Peter* suspect that the words which he spake, Satan prompted, and that he was but an Instrument to convey the poyson of a temptation as black as hell into his Saviours bosome, the consequences of which would have been more dismal than if the Stars had dropt from heaven, and the

Sun

Sun been blotted out of his Orb, or the whole Creation had become as shrivelled Parchment before the fire. For what had become of all the Chosen of God, must they not have died in their sins, if Christ had not died for their sins? Must not heaven have been empty of glorious Saints within, though thick set with glistering Stars without? Must not the work of Redemption have been like the structure of an unwise builder, who began to build, but never finished what he had begun? But alas all these astonishing evils were not in the least discerned by *Peter*, much less designed. Little did he think of being a Tempter to his Lord, or of receiving such a check from Christ, as to have his name given to him whose work he did: *Get thee behind me Satan.* And in this mysterious and hidden way doth he still manage his suggestions both in the hearts of Believers, and others also, that so their compliance might be the more facile to the evil to which he tempts, while he is not detected to be the first mover to it. Old *Isaac* would not have been perswaded to have eaten of *Jacobs* Venison, though he greatly loved it, if that he could either by questioning him who he was, or by feeling his hands, have discerned him not to be his Son *Esau.* So though men have a secret liking to the sin to which they find themselves moved, yet if the instigations unto it did appear to them to come from Satan, it would rather make them tremble, as *Isaac* did when *Jacobs* subtilty was found out, than any waies beget in them further hankerings to hasten the fulfilling of it. But that which makes the mystery of these his undiscerned impressions the more strange is, that though in the same temptation he reiterate the deception again and again, yet is it not more perceived by us at the last than it was at first. We are still at as great a loss to trace

trace out any difference between his *injections*, and the natural *lustings* of the heart to evil, as we should be to find the path of a Serpent upon a Rock, who though he passeth often over it, yet leaves not, as worms and snails do any filth or slime behind him that may descry his various and crooked windings.

SECT. VI.

A Sixth Demonstration, with which I shall shut up this first general Head of Satans ability to tempt, is *from the suitableness that is between his Suggestions and corrupt reason.* He cannot in the least offer violence to the soul, or break in upon it by a forcible entry whether it will or no; The *body* may be liable to his violence, but not the *soul.* The Assertion of *Bonaventure* is a truth, *Inducit Diabolus, immutat Deus, nemo cogit.* The Devil may allure, God only can effectually change, but none can compel us. When therefore he tempts to sin, he insinuates himself by such *Topicks* that are pleasing to Carnal Reason, and apt to beget a ready compliance with his suggestions. *Prophane* and *Atheistical* wretches he bears in hand that Religion is but a cunning and devised *Fable*, a meer *Scare Crow*, set up by Preachers to keep simple and weak People in *awe*; That *Heaven* and *Hell*, things so much spoken of, are but *imaginations*, the one a *pleasing dream*, and the other a *false fire*, that frights more than it hurts, and that they which seem to dread it most, are yet sometimes venturous enough to do such things from which a flaming *Tophet* should wholly restrain them. Now what dry tinder sensual hearts are to such suggestions that fall upon them as sparkes, who can be so blind, as not to perceive? Are not their secret wishes? Oh! that

that there were no God to judge them, no hell or prison of burning flames to torment them? Do they not what they can to cut off the hand of Conscience that it may not smite them? And to put out its eyes that it may not see them? How easily then are they drawn into that opinion which they would gladly have to be a truth? And how justly left of God to such horrible delusions, that sinning without fear they may perish without remedy? Others again, who by Convictions are awakened to some more serious apprehensions of God and Religion, by specious suggestions he perswades that the strictness of life, which some few pretend unto, is but an affectation of singularity, in which they strive not so much to be like God, as to be unlike their neighbours, that it is an heavy yoke which they put upon themselves, and none of that *easie yoke and light burden*, which Christ commands them to take upon them. They need not fear but that they shall speed well enough though they be not so scrupulous as others, who stick at every small matter, as if Salvation consisted altogether of Punctilioes, and could never be obtained without an Arrival at the highest pitch of Sanctity. If they pray sometimes when they think of it, read the Scripture when their leasure best serves them, and see the Church now and then in fair weather, it is as much as needs. Are not these whisperings of the Serpent of an enchanting nature? Are not these kind of reasonings suted to most mens tempers, who in Religion affect rather to discover that invisible point where *Grace* and *Nature* part, than to pursue after the attainment of a perfect stature in holiness? Who think that a taste of Godliness, like a little *Physick* on the knives point is more desirable than the making of it a mans dayly food? The Verse in *Gellius*, which

which *Lipsius* in his *Politiques* saith pleaseth him, *Religientem oportere esse, religiosum nefas*, hath many more approvers of it than himself, who deem a slight tincture of Religion useful to themselves, and yet nauseat as some abominable thing, the deep and double dye of it, so as to have it like a prevailing principle to give a Law and Rule to their whole Conversation. As then the ground becomes fruitful, not by *receiving*, but by *liking* of the Seed that is cast into it, so Temptations become successful, not by the hearts bare reception of them, but by its secret relishing and affecting of them. If Satan, who is the evil Seeds-man, scatter any seeds of Temptations, to which the heart is *Solum subactum*, as a prepared and disposed soyl by the corrupt principles that lodge in it, they will quickly sprout forth into acts, and grow into a root that will bear Gall and Wormwood. Can I then better put a period to this first General than by giving the good Christian a brief, yet serious Caution, of listening to those corrupt reasonings, with which Satan doth often feather those Arrows of Temptations, that are shot out of his Bow, that they may the better reach the mark to which they are directed? Man is a Reasonable Creature, and is apt to be swayed by any thing that carries a semblance of Reason, and if sin come in any such dress, the Will is soon gained to embrace the motion, and the sin it self to be finished, which the Apostle tells us bringeth forth death, *James* 1, 15.

Chap. IV.

Containing an Enumeration of Satans Wiles.

I Now come to the Second Part of my designed task, which is to discover the Policies and Devices of this Grand Master of Craft, not by compiling an entire body or *Systeme* of them, or undertaking to give an exact and just account of their Number, which is a work as hopeless as the telling of the stars, and calling of them by their names; but the singling and choosing out of the full heap, some which in the Spiritual Warfare are of most frequent use, and of greatest danger, that so every Souldier of Christ, who is engaged in it, may see what need they have to exercise watchfulness, as well as courage, having to do with such an Adversary, who is no less active in his Subtilties, than implacable in his Malice. *Malo cautior esse quam fortior, fortis sæpe capitur est, cautus rarissimè.* I had rather be cautious than valiant, the valiant are often ensnared, but the cautious seldom.

SECT. I.

FIrst, It is a pernicious device and wily stratagem of Satan, *To tempt by method, and by the practise of lesser sins to make the way more facile for the commission of greater.* He casts down none suddenly from the Pinacle of an high profession into the lowest Abyss of wickedness,

wickedness, but leads them rather by oblique descents and turnings, lower and lower, untill their steps at last take hold on hell. The beginnings of sin, as well as of grace, may fitly be resembled to a grain of Mustard-seed, which is of all seeds the least; but the growth of it is such, that the birds of the air come and lodge in the branches thereof. Sin appears at first like *Elijahs* Cloud, and afterwards darkens the whole face of heaven: Or is as the head of a River, which hath nothing of *breadth* or *depth*, yet by its running encreaseth and swells into the similitude of a Sea: Small offences by Satans industry become the Parents of signal Crimes. Hath not anger, which sets no other bounds to it self than bloud and death, taken its rise from a small disgust or dislike; as sometimes a mortal Gangrene from a slight prick of an Artery? Have not compleated impurities often derived themselves from the glance of a wanton eye? Or from some light and foolish gesture? What was the beginning of those complicated sins in *David*, his *Murder* and *Adultery*, was it not an unhallowed look? Did not Lust, which like a *moral Jaundice* spreads its deformity over the whole man, discover it self at first in the Eye? It is *Calvins* Observation, that the Kingly Prophet in those Expressions, *Psalm* 1. *Of walking in the counsel of the ungodly, of standing in the way of sinners, and sitting in the seat of the scornful*, points out how by little and little men turn aside from the right way. First, they hearken to wicked Counsels and Sollicitations to sin, which are as the seed of evil actions; and then the Devil enticeth them to joyn themselves in fellowship with sinners, till at length they become proud mockers, scorning both the reproofs of men, and the Judgments of God; and through depraved principles of Conscience, speak

good of evil, and evill of good. Now, how this gradual manner of Satans tempting serves his design of drawing men to sins of the greatest scandal and presumption, we may easily see if we do but consider that lesser sins make way for greater four waies.

First, By way of deception, little sins men conceive of, as they do of slight distempers of the body, that if need be are soon mastered and overcome; an ordinary *Apozem* or decoction, a gentle Sweat, or a few Meals abstinence, are prescriptions valid enough to make a clear riddance of the one; and a resolution or two taken up, of leaving what hath been done, or of doing otherwise than before, will as readily cure the other. But there is no Custome so weak that hath not more power over our nature than we intended first to give it, insomuch that many have been overborn with those actions, the effects whereof they presume to be at their own dispose. For as Children turn round so long in sport till at last they fall down when they would stand, so there are many who indulging themselves in little slips and failings, bring themselves to such an evil dizziness of mind as throws them down when they purpose to stand and to break off from the paths in which they walked. When therefore a man finds that he is tempted to sin because it is little, and may at any time be as easily left as taken up, let him look upon it as a double imposture of the Devil, who if he make it seem little in or before the doing of it, can make it appear much greater when it is done: Or if he would perswade him that it may without difficulty be left, let him remember there is a wide difference between running up a hill, and running down a hill; he that runs up a hill may stop when he will, but not so if he runs down: So if a man be climbing the

hill

hill of grace he may ſit down, or ſlack his pace as he pleaſeth, and ſhall not want happily Arguments good ſtore to move him to it; but if he be once ſtepping down the hill of a bad life, he can hardly give over till he come to the very bottom of it, till he hath *finiſhed his ſin*, which when it *is finiſhed brings forth death*, *James* 1.15.

Secondly, By way of *diſpoſition*. Small ſins are as the *priming* of a Poſt or Pillar, that prepare it for the better receiving of thoſe other Colours that are to be laid upon it, and in which it is to ſtand: or as the prævious dippings of the wooll in divers liquors, that it may drink in more fully the tincture of the Scarlet. They beget powerful inclinations in the ſoul to greater ſins, and make a way for their entrance by corrupting mens apprehenſions of ſin, both in reſpect of its *deformity*, and its *Magnitude*, no ſin being equally *gaſtly*, and big to look on to him that admits of familiarity with the leaſt of ſins, as to him that abſtains from all appearance of evil. It is *Joſephus* his Obſervation, That *Solomons* foul defection to thoſe ſtupendious impieties of *Idolatry*, and *inordinate love of many ſtrange women*, did take its beginning from ſome leſſer ſlips and failings againſt the Law of God; as his ſetting the Brazen Sea upon twelve Oxen, and making the Figures of *Lions* and *Cherubims* upon the borders of it. And to him, and other ancient *Hebrews*, who are of the ſame Opinion, doth *Grotius* incline, adding alſo his *multiplying of Chariots and horſes* againſt the expreſs Command of God, *Deut.*10.17. as another lapſe in the way before his ſtrange departing, and forſaking of the way. I ſhall not make it my work to determine what ſpecial warrant *Solomon* might have for what was done by him about things of the Temple, which would

free him from that part of the Charge; but this I think that whosoever shall look into his Penitential Book of the *Preacher*, may easily find that his Fall was not Perpendicular, and such which at once cast him as low as ever any of the Holy Men of God fell, but a sinking and sliding downwards by degrees; and from him learn, who was the Wisest Man that ever was or shall be, that *it is not wisdome that will keep a Man from the worst of sins, if he once allow, or favour himself in lesser evills.*

Thirdly, By way of *Substraction*, and withholding of that which may hinder the Commission of greater sins, the powerfull preservatives against presumptuous evils are an awfull fear of God, and a heart touched with the due sense of sin; *How can I do this great wickedness and sin against God*, was *Josephs* Plea to his Mistris, when she tempted him to folly, *Gen.* 39. 9. and *Davids* heart, when tender smote him for an irreverent touch of *Saules* garment, as well as for the cruell Murder of *Urieh*. 1 *Sam.* 24. 5. Now both these will a customary living in small sins waste and destroy, by making the heart brawny and stiff: a path that is trodden onely by the foot of a Childe, will, by its often going upon, contract a hardness as well as the beaten Road, and so will the heart in which little sins have a common passage too and fro, as well as the heart that is as the high-way that leades to destruction; for all sin hath the same tendency, though it do not work the effect in the like degree. As then they who would keep themselves from a confirmed Stone, use daily helpes to carrry away the smaller gravell, so to prevent a flinty and obdurate heart, the care must be constant, and the practise frequent of purging the conversation from little sins. Oh, if once the exercise of this duty be neglected, it can hardly be imagined how suddenly Men come to do worse than

ever.

ever. Whence is it that Men ſport themſelves in the commiſſion of thoſe ſins, at the mention of which they would once have trembled? and brutiſhly wallow in the midſt of that mire, the leaſt ſpeck of which they would not formerly ſhould have been found upon their garments? Is it not from their compliance of leſſer ſins, that make them grow regardleſs of greater? Is it not from their neglect of the fear of God, a powerfull Antidote againſt the growth of ſin? this is made the cauſe by God himſelf of *Iſraels* multiplyed wickedneſs, *Jer.* 9. 3. *They proceed from evill to evill, and they know not me ſaith the Lord.*

Fourthly, By way of *Palliation and hiding them when done.* All ſin, as it hath *death* for the wages of it, *Rom.* 6.23. ſo it hath *ſhame* for the companion of it; thence it is that Men ſeek to cover one ſin with another, deeming it better to be guilty of two faults, then to be evicted of one. And uſually a greater ſin is made the covering of a leſſer, as the vizard which is worn to diſguiſe and hide a Perſon, is more deformed then the Face that it is put upon. *Sarah* at the Angells Tidings that ſhe ſhould have a Childe *laughed*, and when he obſerves it, ſhe denies it, *Gen.* 18. 15. to hide one ſin ſhe commits another, ſhe tells a *lye* to free her ſelf from the charge of *laughter.* And this ſecond ſin; if circumſtances be weighed, will be found greater then the firſt. *David*, to conceale his Adultery with *Bathſheba* covers it with the Murder of *Uriah* her Husband: A ſtrange Fig-leafe to ſpread over ſo foule a Crime; but whether will not the ſhame of ſin drive a Man? if ſo holy a Perſon as *David* make this his ſecurity, having done evill to do worſe. And thus alſo that excellent Woman *Eudocia* the *Empreſs*, and Wife of *Theodoſius the younger*, (as *Sixtus Senenſis* relates the Story)

having an Apple given unto her by the Emperor of a wonderful bigness, that had been presented unto him as a rarity, she bestowes it upon *Paulinus*, a learned Person; and for that cause of great intimacy and familiarity with her, he not knowing from whom the *Empress* had received it, tenders it to the *Emperour*, hereupon the *Emperour* sendeth for his Wife, asketh her for the Apple, she fearing because of his earnest enquiring after it, that her giving it away might displease the *Emperour*, made answer, that she had eaten it; he urged her to tell the truth, she swore that she had eat it: upon this the incensed *Emperour* brings forth the Apple as a Testimony against her, and in his jealousie killed innocent *Paulinus*, and hated his Wife, who before was greatly beloved by him. Is it not then matter of complaint as well as of wonder, that this practise should be the common salve that many use to make others to deem them innocent when they have done evill, to add to denialls oathes, curses, and bitter imprecations, of themselves, little regarding what guilt they contract before God, so they may but seem blameless before Men. But let such know, that they sow the Winde, and shall reap the Whirle-winde; and that as they cover one work of darkness with another, God shall add one judgement to another; and by the scorching flames of his Wrath shall make them to read the Truth of that divine Maxim, *He that hideth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy, Prov.* 28. 14.

SECT.

SECT. II.

SEcondly, A second device and circumvention of Satan is, *A vexatious and restlesse importunity in urging to the doing of that sin to which he tempts,* In temptation are three parts.

First, *Suggestion*; or the casting of evill thoughts into the Minde, *John* 13. 2. It is said that the *Devill put it into the heart of Judas* to betray his Master; *Immisit ut sagittam:* He threw, as a Dart, that thought into him, finding it then a fit season both for him to make such a Motion, and for *Judas* to receive it.

Secondly, *Perswasion*; or the backing of the suggestion with Arguments, which may sway the understanding to approve and incline the will to consent to that evill as good. And then he presseth sometime by way of *Terror*, propounding sad events, that will undoubtedly follow, if there be not a yeilding to do what is suggested. Thus many are moved to a practise of stealing and couzening, through a conceived fear of want and penury, which will else inevitably fall on them. Others unto lying and perjury, to preserve their life and liberty, which may be otherwise hazarded, if not lost. Thus *Peter* both denied and forswore his Lord to save himself from that danger, which his being with him might otherwise have exposed him unto. Sometimes by way of *enticement*, setting before them the profit and advantage that will accrew by their complyance with his motion. And thus *Ahabs* Prophets, through the suggestion of a lying spirit, perswaded him to go up to *Ramoth-Gilead*, because of the prosperous success that should attend his undertaking, 1 *King.* 22. 21. And with a far more alluring bait would the Devil

vil have courted our Saviour, to have done homage and fealty unto him, by promising to invest him in a right to all the Kingdomes of the World, upon that single condition, *Matth.* 4. 9.

Thirdly, The last part is a vehement and continued *instigation* to put in a speedy execution what is suggested; and this is the utmost extent of Satanical Power, 1 *Chron.* 21. 1. It is said Satan stood up against *Israel*, and provoked *David* to number the People: The *Syriack* renders it, *Precipitem tulit Davidem*; He hurried *David* headlong, not by compelling him, but with instance, again and again inforcing the motion till it was effected, notwithstanding *Joabs* just expostulations and averseness to it. The Fencers rule which (saith *Lypsius*) is *repete* double, and follow the blow when made, is Satans practise to the tempted, who pursues oft times his suggestions with that violence, as to rob them of their sleep, that they may wake to his temptations, to urge them, whether in company or alone, whether in their callings, and recreations, or in their solemne duties to God, to give them no freedome nor respit, till he gaine that from them by importunity, which he could not by argument and perswasion. Now how powerfull a meanes this is to obtain an end when persisted in, and after received denialls and repulses, to turn opposition into a yielding, the Scripture will furnish us with full and pregnant evidence. What was it that drew from *Samson* the discovery of that secret that cost him his life, but *Dalilahs* restless importunity? *who pressed him daily with her wordes, and urged him, so that his soul was vexed unto death*, *Judges* 16. 16. He whom the combined power of the *Philistines* could not overcome, is foiled by the flattering solicitations of a Woman; so as to become both their laughter, and their

their prey. What was it that made the *unjuſt Judge* in the Parable to reſolve of avenging the Widow of her enemies? but a fear, *leaſt by her continuall coming ſhe ſhould weary him*, Luke 18. 5. The Originall word ὑπωπιάζῃ is very emphaticall, which *Beza* renders, *Ne me obtundat*; leaſt ſhe ſhould *beat* or *buffet* him. It is the ſame with that of the Apoſtle, 1 *Cor.* 9. 27. *I keep under my Body, and bring it into ſubjection*, alluding to the *Roman Ceſtus*, in which kinde of Fight, or *Cuffs*, it was the aime of the adverſary to bring each other to ſtoop and fall under his blowes. Yea our Saviour ſeemeth to aſcribe a more prevailing power to *importunity* then to *friendſhip*, that the one will *extort* what the other cannot *intreate*, Luke 11. 8. *I ſay unto you, though he will not riſe and give him becauſe he is his friend, yet becauſe of his importunity he will riſe and give him.* Can it then be matter of wonder to any Chriſtian, as if ſome ſtrange thing had befallen him, to find himſelf not onely tempted to evill, but inceſſantly preſſed with vehemency to the doing of it? Or need he, as not knowing the cauſe of his trouble inquire as *Rebekkah* did, *Why am I thus?* Is not Satan a ſubtile enemy? and is it not his deſigned aime to make the life of every believer *uncomfortable*, or *unholy*? the one by an irkſome importunity to evill, the other by a conſent and yielding to the doing of it? Is it not one of his arts and methods to work a deſpondency in thoſe that reſiſt him, by continuing his aſſaults after a long and tedious conflict, in which they have born up againſt him, that ſo deſpairing to be Conquerours, they may yield themſelves Captives? yea hath he not by this policy ſtaggered many Chriſtians; ſo as to make them ſay, *Malum illud verbum, victus ſum*, that evil word (as *Pariſienſis* calls it) I am overcome? and ſo to chooſe rather to do the ſin, then

then any longer to endure the trouble of his assaults. True it is haply that such who have not experienced the continued violence of Satans instigations in this kind, of putting them upon the Commission of a particular sin, may judge it no hard task to persist in the denial of it, and to turne a deafe eare to all his Sollicitations and Importunity, it being easie to conceive many things to be more facile then we finde them to be when assayed. But to them who thus think, let me recommend a due weighing of these three considerations.

First, *The frailty and weakness of the Flesh*; which can as ill bear long temptations, as long afflictions: What the length of afflictions will expose unto, *David* hints to us, when he saith, *The rod of the wicked shall not rest upon the lot of the righteous, least the righteous put forth their hands unto iniquity*, Psalm 125. 3. And will not the rod of the *wicked one* do as much by its long continuance? The Devill knoweth (saith *Luther*) that we are earthen Vessels, which cannot alwayes bear multiplied knockes, and violent stroakes; and therefore those of whom he cannot obtain his will by force, and fraud, he seeketh to overcome by a continued importunity, and this way he vanquisheth many, who want *patience* to endure, though they have at first *courage* to resist.

Secondly, *The art that Satan mingleth with his violence*; His urgency, is not to a *course* and way of sin, but to the single *act* and commission of it. That which is often repeated and sayed over by him in his pressing of it, is, do it but once, try this time onely; Why not once? Why not now? Is it not better to ease our selves of the vexation by yielding once to the motion, then to be alwayes under it? He knowes that if a sin be once committed

committed it will leave a proneneſs to do it again: and if the terrors of doing of it, which are commonly greateſt at firſt, be once broken through, it will not be a matter of difficulty to obtain the conſent to the doing of it the ſecond and third time, becauſe the heart muſt needs be leſs bent againſt it in Prayer, and the power of grace and faith leſs vigorous to reſiſt it, when weakened by yielding to ſin, Conſcience alſo leſs tender and affected with the ſenſe of it.

Thirdly, *The inequality of temper which is in the beſt*; Grace that makes the oppoſition to Temptations, that are both violent and long, doth not alwayes work alike in the Soul, no more then the Pulſe beates alike in the Body; it hath ſometimes operations that are quick and ſtrong, and at other times ſuch as are ſlow, and languid, there being none that ſtand quite out of the ſhadow of ſin, though out of the region of death. Can it therefore be an eaſie work to bear up againſt Satans preſſing inſtigations unto evill, when the ſpiritual part is often clogged, and made leſs active by the Fleſh, yea, when it is weakened by its treachery? Surely were it not that the bowels of Chriſt were moved in him unto his when in ſuch a condition, as he was towards *Peter* when Satan deſired to have him, that he might ſift him as wheat, their faith would faile. Let me then beſpeak compaſſions for all thoſe, who labour under reſtleſs importunities of the Tempter, dayes, moneths, yeares, prompting them to ſome one ſin, being no more able to flee from them then to out-run themſelves, or to caſt them off, then to ſhake off their own Fleſh. To any that have taſted the ſweetneſs of holineſs, what can be more hatefull then daily inſtigations to ſin? And to ſuch who underſtand the bleſſednes of Communion with God, what can be more bitter, then

to

to find themſelves faſt chained as it were to a Devil; who makes ſuch applications of vile objects to their fancy continually, that they cannot turn in the leaſt from? If it were burthenſome to *Antipheron Orietes*, whom *Ariſtotle* reports to behold alwayes his own Image ſtanding before him; how irkſome muſt it needs be to a gracious heart, to be alwayes haunted with the ſpectacle and image of ſome ſin as black as Hell? May I not ſay then on their behalfe, what *Hezekiah* ſpake by his meſſengers to *Iſaiah* the Prophet, 2 Kings 19.3. *This day is a day of trouble, and of rebuke, and blaſphemy, wherefore lift up a Prayer for them:* O Pray, that God would be their ſhield, and his power might be manifeſted in their weakneſs, that the Evill one might not touch them with any aſſimilating touch; who though he do *moleſt* them, may not yet *defile* them; and though he fight againſt them, may not yet prevaile over them; but that with the temptation God would make a way to eſcape, that they may be able to bear it.

SECT. III.

A Third Device and Policy of the Prince of darkneſs; *Tenebrifer* not *Lucifer* (as *Bernard* ſtiles him) is, *a ceaſing to tempt, or after ſome ſhort conflict to faigne a flight, not from neceſsity, but from deſigne.* It is ſaid, Joſh. 8.15. *That Joſhua and all Iſrael made as if they were beaten before the Men of Ai, and fled by the way of the Wilderneſs:* But it was to draw them from their fenced City into the Power of an Ambuſh, ſet to enſnare them: And this among other ſtratagems which *Braſidas* in *Thucidides* calls κλέμματα *belli*, the theefts of War, Satan often uſeth, diſſembling a *flight*, that thereby

thereby he may the better steal a victory, and bring unlooked for mischiefes upon those from whom he seems to fly. *Parisiensis* saith, it is *omnium insidiarum periculosissima*, of all his snares and wiles the most dangerous: because that as he designes it for evill ends, so it seldome misseth of success; few heeding to observe whether his flight be *pretended*, or *reall*; whether his ceasing to tempt be out of *skill*, in order to some hidden design, or out of *constraint* caused by the *resistance* of faith. I shall therefore indeavour to show: First, *What Satan aimes at in his seeming flight*: Secondly, *How to distinguish it from that which is reall, and forced by the firme opposition which Faith makes against him, and the victory that it obtaines over him.*

First, By this Policy *he seekes to infect, and swell the heart with pride*, which to keep down and destroy is one great end of Gods suffering his to be tempted. Pride is a sin which it is hard to *kill* or to *starve*, so sutable a Soyle is the heart to nourish it above all other sins whatsoever, and so apt is every occasion to make it put forth afresh; but nothing doth more quicken and actuate it then greater atcheivments. It is *Tacitus* his observation, *Rebus secundis etiam egregii duces insolescunt*, Renowned Generalls are puft up with success, especially against an enemy of repute and eminency. And is there any adversary that can contribute more to his glory who puts him to flight, then the great Dragon, that old Serpent, called the Devill and Satan? Is not he the Prince of the Aire, and the God of the World? are not his Territories full of Captives, whom he hath miserably enthralled? Hath he not more Vassalls then Christ hath Subjects? Must it not then be matter of just glory and triumph, to defeate and overcome him, by whom such multitudes are vanquished? But yet as he

he that striveth must strive lawfully; so he that glorieth must glory lawfully, which must be in the Lord, in the power of whose might he is made strong, else his glorying will be both his *sin* and *snare*. And this Satan so fully understands, as that in the heat of a Temptation he makes certain Cessations and unexpected retirements, on purpose to deceive by the vain hopes of a supposed victory. And are not many by this deceipt lifted up, as if their Conflict were at an end, and the Field wholly won by them? Do they not pride and please themselves in thinking how they shook off the infernal Viper with as much ease, and as little hurt to themselves, as *Paul* did that Viper that came from the bundle of sticks, and fastened on his hand? Do they not slight others who complain of long and sore temptations with which they are buffeted, as if they did spring rather from their weakness, than the power of the Tempter? Oh when men thus set imaginary Crowns on their own heads, how unlike are they to those holy Elders who cast their Crowns before the Throne of God, saying, *Thou art worthy O Lord to receive glory, and honour, and power*? And how like unto him whom they think they have foiled? By being tainted with that sin of pride which cast the Angels out of heaven, and condemned them to be reserved in everlasting Chains under darkness unto the judgment of the Great Day.

Secondly, *By this Art he seeks to induce a spirit of security, and to possess the heart with vain presumption of a future peace and freedom from his assaults*, than which nothing can prove more fatal to a Spiritual Warfare. That saying of *Epicharmus*, Μέμνησο ἀπιστεῖν, Remember to distrust, is more useful Counsel to none than to a Christian when not frowned upon by the World, nor molested

molested by Satan; for changes will come both from the one and the other: The World will prove a false Friend, the Devil a true Tempter. After three sharp repulses given him by our Saviour, he departed only for a season, *Luk.*4.13. And can we expect that he will be beaten out of heart, and made a Coward by us? When resisted, and put to flight again and again, he will return, if not to *conquer*, yet to *vex*. But nothing will more hasten his return than a drowsie security, that is the season which he watcheth for, that is the end of his ceasing to tempt, and his seeming departure; and when he finds us, like the men of *Laish*, living careless and at ease, *Judg.*18.7. then he smites, not as the good Angel did *Peter*, to awaken him, *Acts* 12.7. but, as the fierce *Danites*, to kill and destroy as much as in him lies. Then it is that he sows those noxious tares that come up afterwards to the prejudice and hurt of the good Seed, *Mat.*13.25. Then it is he comes and brings seven worse Spirits with him, making the last state of that man more miserable than the first, *Luk.*11.26. Let none therefore please themselves in a sinful ease and rest from temptations, as if the work were wholly done, when in truth nothing is done; but let them look how they come by it, and examine whether it be not a *practise* of the Enemy, rather than a *reality*; whether it spring not rather from a *ceasing* of the Tempter to stir, than from a *victory* obtained against him, now how to difference the one from the other is the next particular that I am to descend unto.

To find out therefore the truth of the one from the imposture of the other, I will set down briefly these three Rules.

First, *Look what means and wayes of resistance have*

been used to put Satan to flight; Have instant prayers been made to God? Have the goings out against him been in the power and might of Christ? Hath the Sword of the Spirit, which is the Word of God, been set against the motions of sin, and the pressing instigations of the Tempter? What is it that hath at any time been done to put a period to the Conflict? For as *Livy* saith, *Stultitia est, sedendo, ac votis debellari credere posse*: It is a folly to believe that by sitting still, and naked wishes, Enemies can be conquered and overthrown: Victory attends upon the diligent and industrious, not upon the slothful. If then temptations vanish and disappear we know not how, and that no account can be given of the Calm and Peace that we do enjoy, as the fruits of prayer and other means used for the obtaining of it, we have cause to be jealous that the freedom and rest we have is but an Artifice of the Adversary to make us secure, and thereby the more easily to ensnare us: *Nemo enim celerius opprimitur, quam qui nihil timet*; none being sooner vanquished than he who fears nothing.

Secondly, *When ever Satan is really worsted, sin is wounded.* He is never put to flight but Lust receives a mortifying blow, for the fight is both made and maintained by Faith, and other graces of the Spirit, which carrie in them more immediate opposition unto sin than unto Satan, it being the great work of every one that is begotten of God to keep himself that the *wicked one touch him not*, 1 Joh. 5. 18. Not that he tempt him not, but that he defile him not by any assimilating touch: And this is the only way by which a Believer can be said both to resist him, and also to overcome him; we cannot kill the Devil, nor weaken in the least his power, but as we mortifie Lusts which are the

matter

matter that he works upon, and the leſs of it he finds in us, the leſs able he is to hurt us. If therefore a Temptation go off, and the heart be not ſet more againſt ſin, ſo as to loath and hate it, which is an interpretative murder of ſin, as well as of our Brother, 1 *Joh.*3.15. So as to pray and watch more againſt it, we cannot well conclude our reſt and eaſe to be good when it wants grace as its companion, and the quiet fruits of righteouſneſs as its evidence, *Heb.*12.11.

Thirdly, *When the wicked one is overcome and driven to a flight, there will abide upon the ſoul a lively ſenſeof ſo great a mercy, which will manifeſt it ſelf in a deep ap prehenſion of thoſe treacheries, and deceits that the heart did abound with in the hour of tryal,* and a ſelf abhorrency for them in an humble and thankful acknowledgment of ſtrength and power from Chriſt, whereby it is unable to fight a good fight, and to obtain an happy victory, in a careful treaſuring up the experience it hath had of Gods faithfulneſs in its greateſt ſtraits, in a timely preparation and laying in of ſpiritual proviſions for another concounter, as knowing that its warfare will not be compleated till it come to heaven. Theſe, and ſuch like effects, are the iſſues of thoſe Temptations in which Satan is put to flight, and the ground of it is, becauſe it is done in the exerciſe of thoſe means and graces of the Spirit as alwaies leaves the ſoul in a better temper than it found it.

SECT. IV.

A Fourth *device of this ſpiritual Abaddon is touching the end and the means* wherein he puts cheats upon thouſands, either by dividing between the one and the other, or by buſying them in the uſe of falſe and

ineffectual means to attain it, or by causing them to use good means in an undue and sinful manner.

First, *It is a piece of Satans Sophistry to separate between the means and the end*, and to make men to presume, that though the one be neglected the other may be obtained; to this folly he would have tempted our Saviour, *Mat.*4.6. When he set him upon the Pinacle of the Temple, he would have perswaded him to have cast himself down, and there given a proof both of his Sonship and Gods fatherly care of protecting of him, but as it is a sin to distrust God in the want of means, so it is no lesser sin to presume to be saved without them when they may be had; It is not an honouring of God by an absolute trust in him, but a tempting of him by a wanton pride in subjecting his power to act and work according to our pleasure; but yet though Christ hath armed men against this Sophism of the Tempter by his own example, who would not betake himself to reliance on God for safety in an extraordinary way, when not debarred of the common and usual way. How great are the number of those διὰ λογισμοὶ, who tempt God by unwarrantable practises, throwing themselves into needless dangers and extremities that his power may appear in their deliverance and preservation? *Cassian* I remember tells a Story of three persons, who in the confidence of Gods providing for them took a tedious journey into a Desart, in which two of them miserably died with hunger, the third only returned as a sad spectacle of their folly. And *Brentius* hath a Relation of an Anabaptist Woman, who invited many Friends to Supper, but took no care to have any thing to set before them, fondly presuming that the Table should be furnished by God. But what are these presumptions, in which men thus divide between the end and

and the means, any other than the ſcorn and laughter of thoſe who deride their folly, and yet through the ſeduction of the Devil become guilty of far greater. When they are Confident of heaven, and Careleſs of holineſs, they are ſecure of the end, and yet tread not one ſtep in the way that ſhould bring them to it. Are not theſe as vain as thoſe who expect a Harveſt without a Seeds time? Can any periſh with more clear ſelf-convictions of Gods Juſtice in condemning them than theſe? Do they need to look into the Decrees of God to ſee the roots of their miſcarriage? Or into their own Conſciences? May not they ſay, the Serpent hath beguiled them, while they have hearkened to his Counſels, who was a lyar, and a murderer from the beginning?

Secondly, *The ſubtilty of Satan, touching the end and the means, is ſeen in his putting of men upon the purſuit of thoſe waies and mediums, which do not in the leaſt ſerve, or conduce to that end for which they are uſed*: So that though the intended end be good, yet they fall as equally ſhort of it, as thoſe who do nothing at all to obtain it, and are like miſguided Patients, who by their Medicines are not cured, but killed. And who can count the thouſands, or rather Myriads, that are held under the power of this deluſion of the Devil? May we not ask the moſt of thoſe who buſie themſelves in ſeeking a ſtate of happineſs, why do you lay out your mony for that which is not bread? Or why are you as thoſe who build in the fire, where the ſtructure conſumeth as faſt as it is raiſed? Let us look abroad a little, and ſee if it be not a truth: And ſhall we need to take a view of that ſtrange and ſudden ſpread of *Mahumetaniſm*? Where the Seductions of a bruitiſh Impoſtor have prevailed to the deluding of Nations and Kingdoms,

doms, who have subjected themselves to his Laws, and are drunk with the expectation of his carnal promises? Or shall we confine our Prospect to the *Roman Profession* of Religion? Who though they impropriate salvation to themselves, and exclude all others, who come not within the Pale and Verge of their Church, have yet dangerously swerved from the rule and path of life. *Harlot*-like they have laid the dead Child in the room of the living Child, their own corrupt *Fancies* and *Inventions* in the place of Gods *Institutions*, and in the observation of lying vanities forsake their own mercies. God hath set in the Church, not as a trimmed Lamp in the Sanctuary, but as the fixed Sun in the Firmament, the good Word of his Truth, to discover fully the knowledge of his Will, which is the just measure of all that obedience which he both requires and rewards: But they in this great *Luminary* have found, what some *Astronomers* have of late discovered in the Sun, *Vultum maculis infectum*, A face stained with dark spots; and therefore charging it with obscurity and defectiveness have betaken themselves to unwritten traditions to be the guide and rule of their Faith as well as the Word, though all the light in them be but as the *blaze* of a Candle in the Socket that is neither sweet nor certain. God hath stiled himself, *A God hearing prayer, and that unto him all flesh shall come*, *Psal.* 65. 2. But they have imparted this Divine Honour to Saints, for which they have neither *Precept*, *Promise*, or *Example* in the Scripture, robbing God of the glory of his goodness, whose arms are alwaies stretched out to receive those that come to him in Christs name, whose bowels are ever yearning towards their necessities, and ready to prevent their prayers with his bounty. And then what need can there be of heavenly Courtiers

Courtiers to render him more propitious to the fulfilling of their requests? God hath made eternal life to be of *Grace*, not of *Workes*, that it might be sure, it is his gift, *Rom.*6.23. It is his Promise to them that love him, *James* 1.12. *Fecit se nobis debitorem non aliquid à nobis accipiendo; sed omnia promittendo:* He hath (saith St. *Augustin*) made himself a Debtor, not by receiving ought from us, but by promising all unto us. But they going about to establish their own righteousness, have chosen rather to plead their title unto it by way of right and justice, and to assert a dignity and value in their Workes, to which the reward is due, not of Grace, but of Debt: Can we think these are apt *Mediums* to bring the Soul and Salvation together? or that they are not rather as Chaines of Glass more specious then strong? Are they not *artifices* rather then *realities*, brought in by those, who in the Apostles Dialect are *seducing Spirits?* 1 Tim.4. 2. And imbraced by those who received not the *love of the Truth that they might be saved?* 2 Thess.2.10. Have we not then just ground to depart from the Tents of these Men, as *Israel* did from the Tabernacle of *Korah*, *Dathan* and *Abiram*, and to touch nothing of theirs, least we be consumed in all their sins? They may return unto us, but we cannot return unto them; according to Gods command to the Prophet, *Jer.* 16. 19. Unless we should change the Truth of God into a lie, and serve the Creature more then the Creator, who is blessed for ever.

Thirdly, The subtilty of Satan touching the end and the means, is seen, in making men to miscarry in the use of right Meanes, by their using of them in an undue manner, and so to faile of the end for which they are appointed by God. And this is the way by which he prevailes over multitudes of Professors, whose

Duties, though done, daily prove wholly fruitless in the issue, because of their heedless manner of performing them. Prayer is the key of blessing, which onely opens the Treasures of heaven, both in regard of grace and comfort; and yet how many ask and receive not, because they ask amiss? The eccho doth not return an answer to every sound; no more doth God to every Prayer. Duties without life provoke God rather then please him; and gratifie Satan rather then trouble him. He cares not how much Men hear, or how often they Pray, if that he can but allay their intention and fervency in both, either by distracting their Mindes, or deading their Affections, so as to make them the *Sceletons* of duties, without a *Soul* to enliven and actuate them; naked *formes*, without any *power* of Godliness. How contemptible doth God speak of his own Institutions, when done in a careless and loose manner? When *Israel* came to appear before him, he asketh *who hath required this at their hands to tread his courts?* Isai. 1. 12. *Incense is an abomination, New Moones and Sabbaths he cannot away with*, Vers. 13. *He curseth them as deceivers that have in their Flock a Male, and sacrifice unto the Lord a corrupt thing*, Mal. 1. 14. And threatneth to *spread the dung of their Solemne Feasts upon their faces*, Mal. 2. 3. Is it not then matter of wonder as well as of complaint, that those who own the appointed Ordinances of God to be the sole Rule of giving glory to him, and obtaining good from him, should yet for the most part satisfie themselves in the doing of Duties rather then in the fruits they reap from them? Is it not an *interpretative omission*, though not a *formall neglect*, to make that to be the task of the outward Man, which should be the employment of the whole Man; to be the work of the Lip, which should be the service of the heart?

heart? Will a Prayer, that is like an Arrow from a slack Bow, which never pierced the breast, ever pierce the Heavens? Will the hearing of the Word, in which the running Sands in the Glass are more eyed then the Minister, as giving hopes of a close, ever convey its sweetness to such an hearer? Will a Sabbath that is spent onely in the forbearance of Bodily Labour, without any Ascentions of the Soul to God in holy Meditation, or Breathings after him in fervent Prayer, either fill a Man with the fore-tastes of Heaven, or make the fruition of God in an eternal Sabbath to be deemed as his onely happiness? And yet such overlie Schemes, such Bodily exercise, which profiteth not, are the Services which most give unto God, presuming also that he is as well pleased with them as themselves, whilst through the Devils craft, and the deceitfulness of their own hearts, they look upon them as evidences to difference them from both the *Prophane*, who reject the thing that is good, and from the *erroneous*, who are led out of the right way by the Fancies and Inventions of Men.

SECT. V.

A Fifth *Device and Policy of Satan is his strange and artificiall disguising of objects, so as to make them to appear to be what they are not, yea, contrary to what they are in truth, and reality.* When *Tamar* designed to accompany with *Judah* her Father-in-Law, she put her Widowes garments off from her, and attired her self as an Harlot, and sat in an open place, *Genes.* 38. 14. that she may the better effect her purpose, and what the issue was the story tells us. So oftentimes when Satan would allure and tempt to sin, he presents the object, not in its naturall dress, but clothed in such a manner,

as

as best suites with what he aimes at, as may be easily seen both in his *attractives* unto evill, and *dissuasives* from good.

First, *Evills which have a deformity inseparably cleaving unto them he hides and palliates Virtutis minio* (as *Bernard* speakes) by giving them a superficial die and tincture of virtue, whereby he many times deceives the incautious, and serves also the hypocrite with specious pretences: How doth the covetous *Person, whom the Lord abhorreth*, Psalm 10. 3. pleise himself in his sordid Parcimony, as if he onely practised frugality, and followed the Counsell of our Saviour, of *Gathering up the fragments, that nothing be lost?* John 6. 12. With what a shew of Religion doth he deny bread to the hungry, and cloathing to the naked, whilest he shelters himself under the assertion of *Paul*, that if *any provide not for his own house he hath denyed the Faith, and is worse than an Infidel?* 1 Tim. 5.8. And yet his hand is shrunk up towards the one, as well as to the other. He turnes away from the stranger under a pretended care of Providing for his Family, and he robs them of their due necessaries, by making thrift a Cloak for his avarice. Is not also the *Laodicean*, or luke-warme Professor, under the like delusion, in regard of the apprehensions he hath of his spirituall estate? Who is it that prides himself more in his moderation and discretion, as if he alone had hit the Golden Meane, and joyned the wisdome of the Serpent, and the innocency of the Dove together, being not over-heated through the fiery passion of zeale, nor frozen and stupid through the dissoluteness of Atheisme and Prophaneness? And yet may not we say, that which is highly esteemed among Men, is abomination in the sight of God? hath he not expressed how irksome such a temper is to him,

when

when for this very cauſe he threatens an whole Church *to ſpew it out of his Mouth?* Rev. 3. 16. Yea, and ſeemes to wiſh it rather to be wholly cold, then to have ſuch an imperfect participation of both the extreames; not but that cold is more remote from heate then luke-warmneſs; but yet as it is a ſtate, or condition, it is worſe, becauſe Men are very rarely, and with great difficulty recovered out of it; being like to thoſe who lie in pleaſant Dreames, and are loath to be awakned out of them. It is *Caſsians* obſervation, which the experience of others may ſeale unto as a truth; *Ex frigido ſæpe fit calidus, & calido quandoque frigidus, at raríſſimè ex tepido fit calidus*; That oft times of cold one is made hot; and of hot ſometimes one returnes to be cold; but ſeldome or never do any from luke-warm come to be hot.

Secondly, *As he allures to evill, by covering its deformity with his artificiall Paint and Varniſh, ſo as to entitle it to the name of a virtue, rather then of vice, or ſin*; much like to a deceitfull Coyner that ſtamps the Kings Image upon his ſpurious Mettall, to make it paſs the more unſuſpected: *So on the other hand, when he would diſſwade from good, he repreſents it under the moſt contemptible forme and appearance, to create ſuch prejudices and diſlikes againſt it, as may cauſe them to apprehend that it is naturally of that complexion in which it appeares to them*; that by this meanes Men may ſcorne the Profeſſion of it, rather then imbrace the Practiſe of it, and look upon it as a thing that rather detracts from their worth and eſteem, then adds ought to it. No broken glaſs can render a beautifull Face more diſtorted and miſhapen, either by multiplying the parts, or miſplacing of them, then he doth the moſt amiable things of grace and holineſs. Is it not through Satans ſubtilty that

Religion

Religion it ſelf hath ſuch an unpleaſant aſpect in moſt Mens eyes? Is it not through the miſts that he raiſeth that it ſeemes to be a dark and opake *body*, and not a bright and glorious *Luminary*, which fills the breaſt in which it is ſeated with *light* and *peace*? It is he that ſuggeſts to the *Atheiſt*, that to diſdain it is a piece of *reaſon*; and to the *Prophane*, that to neglect the *Profeſſion* of it, though they own the *Principles* of it, is a point of *Gentility*. It is he that makes the World judge the *zealous* Chriſtian to labour of a Phrenzy, and the *patient* Man, that beares injuries without revenge, to be a *coward* and ſtupid Perſon, that reſents not affronts; and he that exerciſeth ſelf-deniall to his unruly appetite, and curbes with a ſtrong reine the deſires of the Fleſh, to be no better then a *Stoicall Foole*, who ſeekes to reduce Men to the condition of ſtocks and ſtones, and to extirpate all affections as excreſcencies of Nature, rather then to cheriſh them as its genuine offspring. O how powerfull are the arts and eſtaſcinations of this infernal *Magician*, who can thus make Men beſt pleaſed with that eſtate, in which they are *rebells* to God, and *ſlaves* to luſts; and from which they can expect nothing but amazements, horrors, and diſtractions of minde, which will at one time or other afflict thoſe who proſtitute their Conſciences to ſuch impieties, as have in them the higheſt mixture both of *folly* and *madneſs*? Have we not need to minde Men of Chriſts Counſell, *Judge not according to the appearance, but judge righteous judgement*, John 7. 24. When ſo many eaſily fall in love with guilded abominations, and greatly diſeſteem and ſcorn what is truly noble and Divine, by the uncouth *vizards* that are put upon it? Have we not need to ſet before Mens eyes that *Woe* that is denounced againſt them *that call evill good, and good evill, that*

put

put darkneſs for light, and light for darkneſs, Iſai. 5. 20. When not a few are under the power of ſtrong deluſions, and believe a lie? Surely it is not unneceſſary; in this Age of prodigious looſeneſs, wherein this impoſture of Satan hath ſo far prevailed, as that it is thought plea enough to defend the worſt of Debaucheries, and to vindicate them from cenſure, by the putting upon them ſome gay name; which is much at one, as if a Leper ſhould expect to be reputed clean, becauſe he hath covered his foul Ulcers with coſtly Cloathing: or as if a Patient ſhould be in love with his diſeaſe becauſe the Phyſitian calls it by ſome name which he hath on purpoſe invented to pleaſe his fancy.

SECT. VI.

A Sixth *Device, or Machination* (which like the *net* caſt on the right ſide taketh multitudes; or like the Bow of *Jonathan*, and the Sword of *Saul*, never returnes empty) *is Satans enſnaring of all ſorts of Perſons in the uſe of lawfull things.* The Adage is not more common then true, *Licitis periimus omnes*; that we are undone by lawfull things, rather then by ſins: the ſmooth and deceitfull ſtream carries more to the whirlpoole, which irrecoverably ſucks them in, then the rough and loud waters, which affright Paſſengers from venturing upon them; *Oh this is a great ſnare.* Many Men can give no account of Time, Parts, States; but Hunting, Drinking, Hawking, *&c.* Satan by his art and cunning making Men to tranſgreſs the bounds in the uſe of Pleaſures, Recreations, nay even neceſſary things. Therefore take heed what you do, or how you walk, and be ſure to ſet boundaries to your ſelves, remembring that exceſs may turn that which is good into

into an absolute evil; eating may become gluttony, industry in a Mans Calling may become covetousness, recreations may become looseness, when they are unbounded, and not according to the rule and Warrant of the Word.

An Advertisement to the Reader.

WHen the Reverend Author of this Discourse had gone thus far, in giving this Work his last hand, it pleased God to put an end to his Conflict and Labours, and to call him to rest in another World. Now because it hath been an old trick (not to this day mended, though often complained of) to thrust forth Books into the World, either for Credit, or Profit, or some other designe, under the Names of such Persons as might make them more passable. Therefore it was thought fit to give this Advertisement.

First, That the Authors own fair Copy reached no farther then the beginning of this Section.

Secondly, That the rest that followes, is onely a collection out of his loose Papers and Notes; but it is all his own, without any Addition. Accept therefore (good Reader) what is here essayed towards the compleating this Work, out of his own Papers; which if the Author had lived to finish, thou wouldest have had more large and exact. The two last generalls which are propounded Chapter II, are wholly omitted, because nothing could be found about them in his own Papers.

SECT.

SECT. VII.

THe seventh Wile of Satan is, *suiting his temptations to the Ages and Conditions of men.*

First, Unto Ages: He observes Young Years, Middle Age, Old Age; so also to the Ages in Christianity, as the Apostle *John* shews, 1 *Epist. c.*2. 12,13,*v.* where he writes to *Babes*, *Young men*, and *Fathers*, as those that are subject unto several temptations, and so had need be cautelous.

1. Young men he tempts to Lust and Wantonness, therefore *Paul* bids *Timothy flee youthful lusts*, 2 Tim. 2.22. And O that I might prevail with young men to possess their Vessels in holiness, and to remember their nature is that nature Christ hath taken on him. It is the Apostles Argument, 1 *Cor.*6. 19. *Your bodies are the Temples of the Holy Ghost.*

2. He tempts middle Ages to a φιλοτιμία, he stirs up an itch of honour, and of being some great ones, of building their Families, and laying foundations of a name; and in this very snare many are caught, who by this very temptation have their thoughts, and minds so possessed, as that they wilfully resist light, and put themselves upon courses, that turn away their hearts from God. It is the thought, and project of many a man, that after he hath feathered his neast, and done so, and so, he will bethink himself of his soul. Thus sundry of the Popes sought the Popedom by unlawful Arts, especially *Sylvester* the Second, *&c.*

3. He hath temptations for Old Age φιλαργυρία, Covetousness, Peevishness.

Secondly, He observes the Condition of men as well as their Ages, and Constitutions, the Estates in which men

men are set. If men be afflicted and sad in Spirit, such he affrights with fears, and fancies, that are as gastly as the evils themselves; A melancholly person, whose fancy is like a broken Glass, he fills with Jealousies, Surmises, that make it swell as the Water of Jealousie did the belly of the guilty woman. O a dark heart is Satans shop to hammer his temptations in. If a man is poor, then he tempts him *to turn stones into bread*, as he did Christ when he was hungry. If rich, then *to turn bread into stones*, that is the Devils Alchymy. Thus he works with mens States, Conditions, and with their Humours, and Passions, as *Agrippina*, when she poysoned her Husband *Claudius*, mingled the poyson with the meat which he loved most.

SECT. VIII.

THe eighth device is, *the insinuation of many suggestions and temptations in such an indiscernable manner, and way, as that we cannot discern, and difference them from the reasonings, and thoughts of our hearts*, which if men could, they would not so easily hearken unto. *Bernard*, in his 32. Serm. on *Cant.* saith, *Nulli hoc mortalium possibile puto, ut discernat inter morsum serpentis & morbum mentis*, I think, saith he, it is scarce possible for any man to put an exact difference between the biting of the Serpent, and the concupiscence and pravity of the mind. So again in the same place, *Non accepi fateor, unde assignem certam notionem inter partum cordis, & seminarium hostis.* I have not, saith he, attained to assign any distinction between the Birth the heart travels with, and the evil Tares the Enemy sows and casts in; it is most uncertain what I should attribute to my self, what to him. Now if

Satan

Satan can thus cast in suggestions, in such an insensible manner, he must needs gain an advantage, because this way the gates of the soul are more readily opened to him. If men did apprehend such and such suggestions came immediately from the Devil, they would abhor to yield or hearken to them.

But when they apprehend them to be nothing but motions, and desires arising in themselves, they are more apt to entertain a parly, and to comply with them. If *Peter*, when he tempted Christ *to spare himself*, *Mat.*16.22. had conceived it had been from the Devil, certainly he would never have said it; but he looked upon it only as the stirring of his own affection. If *David* had thought, that the provocation to number the People had sprang from Satan, he would not have been so earnest in it. But that which makes this Wile of Satan more dangerous, is, that though he have many times circumvented us in this kind, yet we know not how to beware of him. If one through shew of Friendship, or through flattery hath been injurious to us, we can ever after beware of him, and not admit him to counsel us; but here it is otherwise. When Satan hath come to day, and deceived us in this kind, he may come again to morrow, and do it, because we cannot discern between his suggestions, and our own thoughts. Yet we may suspect them, when we find that they are (1.) Against nature, such where the very shadow of a thought peeping out strikes the flesh into a trembling. (2.) When sudden and violent like lightning. (3.) When without reasonings, being accompanied with importunity.

But the best remedy against this Wile is not to be curious in the search to distinguish between his suggestions, and our concupiscence, but to be careful not to

consent, and to remember *Omnis mali cogitatio, est antiqui serpentis caput,* (as *Parisiensis* out of *Jerom* speaks,) that evil thoughts are the head of the old Serpent.

SECT. IX.

THe ninth Wile, which is a very great subtilty and device of Satan, *is in his delusions about Doctrine, in seducing and drawing men aside into errour by plausible Opinions and Doctrines, that seem to come near the Scripture in shew,* and being like unto it as Alchymy is like Gold. Such are, as *Epiphanius* saith of the *Cantharides, Auricolores,* but they spit poyson *venenum ejaculantur.* A pregnant instance of this we have, 2 *Thes.*2.1,2. and 1 *Pet.*4.7. Some false Teachers (for Satan hath his Apostles and Ministers as well as Christ) came with the plausible Doctrine of Mortification; For what could tend more to Mortification than the thoughts of the nearness of the Day of Judgment; and to strengthen this opinion, they pretend they came to the knowledge of this truth, partly by Revelation from the Spirit, partly by computing the Years, and partly by something the Apostles had written. Now, what was there in this opinion that was hurtful? Two things may be said for it, (1.) That it is an opinion that comes very near the Scripture; doth not *Peter* say almost the same thing, *Be sober and watch, the end of all things is at hand,* πάντων δὲ τὸ τέλος ἤγγικε. Nay, doth not *Paul* say the very self-same thing, 1 *Cor.*10.11. *The ends of the World are come.* (2.) It tends much to Mortification, and the practice of holiness, Do you think men would not live holily if they did apprehend the Day of Judgment near, that it would be shortly? Would not this keep down

down abundance of corruption? How doth *Ferus* *profeſs himſelf overawed with this, that he thought he heard the ſound of the laſt Trumpet whatſoever he was a doing?*

But to diſcover this Wile, let me again tell you two things: (1.) Wherein it differs from the Scripture. (2.) To ſhew the danger of it.

Firſt, It differs from Scripture thus, the word *Peter* uſes is ἤγγικε, *appropinquat*, approaches; and ſo *Paul* ſaith, *the ends of the world are coming.* But the word *Paul* expreſſes their opinion by is ἔφεσηκε, *inſtat*, it ſhall be upon them living, *hoc anno*, as *Grotius* ſaith, this year; and ſo the word is in other places uſed for things preſent, 1 *Cor.* 3. 22. ἐνεστῶτα, *all are yours, things preſent*, *Rom.* 8. 38. Now they ſaid the day of the Lord is upon us; it is a word, as *Grotius* ſaith, noting proximity, nearneſs. So that their drift was to bring the day of the Lord within ſuch a ſmall ſpace, as within a year or few months.

Secondly, Wherein lay the danger of it, what got Satan by it? To ſhew the hurt of this opinion, he might aime at three things by it.

1. It might occaſion liberty in ſin, ſome might reaſon as they 1 *Cor.* 15. 13. *Let us eat and drink, for to morrow we ſhall dye.* The rage of wicked and ungodly men might put them into exceſs of riot, *Rev.* 12. 12. Satan himſelf hath great rage, knowing his time is but ſhort: and ſo wicked men, when they know their time is but ſhort, that they have but a little ſpace to take their fill of ſin in, they might be brought to a greater animoſity againſt what was good, and to a greater exceſs in all that was evil.

2. It might work a great deal of conſternation, and dejection in weak Chriſtians, whom the very thoughts

of so great and sad a day approaching might either with trembling, or fear, or many jealousies overwhelm.

3. The main end was this, to weaken the authority of Scripture; admit but a lye in Scripture, and all its Authority will fall to the ground. Let it be once entertained or taught by Scripture or divine Revelation, that Christ shall come at such a time, and this time not answering, now faith comes to be weakened; as the delay of Christs coming bred scoffing in some, 2 *Pet.*3.4. and made others say, *there is no Resurrection*, or that it *is past already*.

And thus *Augustine*, in his 80 Ep. writing to *Hesichius*, that was troubled in this kind, and apt to think the day of judgment might be such a time, thus advises him, to beware how he leaned to such opinions, reproaches and insultations of enemies, *Multos infirmos a Christianâ fide avertentium, dicendo tam fallaciter regnum esse promissum, quam fallaciter dicebatur cito esse venturum*. That many weak ones would be drawn by them from the Christian Faith; and they would say there was no more certainty in the thing it self than in the Prediction, that it should be so suddenly; And he adds, *Qui dicit dominum citius esse venturum optabilius loquitur sed periculosius fallitur*. The Doctrine of Christs speedy coming is more desirable, but the mistake is more dangerous. So that the danger is in this, a man may call in question many other truths, as well as them which before he thought he did believe. Therefore let me speak to you that are Christians, do not think those Doctrines that seem to come near, and be like the Scripture, may presently be entertained, or hearkened to, but be sure that they come up to the Scripture, and be adæquate to the Rule, if not, they are in no wise to be hearkened unto.

O that we had in this kind the Zeal and Affection of our Fore-fathers, who did contend for the truth, that they would not lose an Iota, one tittle of it. The Council of *Nice* would not gratifie *Arrius* in a Letter, Ομοούσιον and Ομοιούσιον, he would grant Christ was of a like, not of the same substance. By the sound he seemed to come near the truth. But as two men upon the top of two Mountains seem so near they can shake hands, but must go a great way before they meet. So it is here, they seem near the truth in words, but were a great way off it. And so the *Nestorians* in acknowledging the Virgin *Mary* Θεοδόχον, not Θεοτόκος, a letter only changed, but made a wide difference; and so the Latine and Greek Church, in the procession of the Holy Ghost, differed in a Prepositon. The Greek would grant the Holy Ghost to proceed by the Son δι' υἱοῦ, not ἐξ υἱοῦ; and so for the *filioque added to the Nicene Creed.* Truth must not be lost by things that come near it; if any Doctrine come not up to the Scriptures, it must be rejected. If it go beyond them, it is straw and stubble on the foundation. If it fall short, it is errour also. Remember that corrupt opinions, like Changelings, are many times laid in the place of the right Child, which is Truth. *O foolish Galatians*, saith the Apostle, *who hath bewitched you that you should not obey the truth?* a Metaphor taken from those that use Witchery, and present false shapes to the eyes, as the Witch of *Endor* did the likeness of *Samuel* to *Saul*; but remember this is a Wile of Satan, who himself abode not in the truth, *Joh.*8.44. Labour to have the Signature of all Divine Truths imprinted on your minds. *Veritas animæ pabulum*, as *Lactantius* cals it, Truth is the food of the soul. It is *Sponsa humani intellectus, ex eâ generat sobolem*, as *Parisiensis*, the Spouse of the

Understanding, by which it hath issue. It is a part of that Armour the Apostle calls *Armour of light*. Converse then much with God the Father of Lights, *James* 1.17. with the Word, which is a Book of light; with the Saints, the Children of light, if you would escape this Wile.

SECT. X.

THe tenth Subtilty of Satan when these things will not do, then *under pretence of setting up the Spirit, and Revelations, he labours to cry down the Word of God, and all the ordinary Ministerial Officers Christ hath appointed in his Church*, and all Doctrines and Explications of Scripture are cashiered and rejected. These are βάθη τῦ σατανᾶ. Our first worthy reformers found a bitter conflict herein: For they no sooner had prevailed to restore the Gospel, and expel the darkness of Popery in *Germany*, and other parts, but straitway Satan sows his Tares; they called those that adhered to the Scriptures, *Vocalista*, *Literalista*, Vocalists, Literalists; and hereby they made the work of Reformation odious, as *Eli* his Sons made the Sacrifices of the Lord to be abhorred. And as in Superstitious times he kept down the truth by Superstition, and pompous Ceremonies, so in times of Reformation by pretended Revelations, and Teachings above the Word. And this the Apostle doth much aim at when he saith, 2 *Cor.* 11. 14. *That Satan transforms himself into an Angel of light.* This delusion I speak the rather of, because that in these times wherein Reformation hath been much pretended, the World by pretences of Revelations, and impulses of the Spirit, hath cast off the Word. This Art he improves two waies:

First,

First, Some are meer pretences, when wicked and wretched miscreants do on purpose, and knowingly use this way as a pretence to colour all their wickedness. Thus *Mahomet*, to colour his wickedness in the seducing the people, pretended the fits of the Falling sickness he was troubled with to be certain Ecstacies and Raviſhments, at the appearance of the *Angel Gabriel*, and the Dove picking the Corn out of his Ear to be the appearance of the Holy Ghoſt. And thus often times thoſe who uſe ſuch curſed pretences come to be admired, and eſteemed, who elſe would have been accounted as nought. As *Auguſtine* ſpeaks of two Donatiſts, *Primianus*, and *Maximianus*, that if they had not taken that way, *Primianus* might have been *Poſtremianus*, and *Maximianus* might have been *Miniſmianus*.

Secondly, He improves this ſubtilty by deluding the fancies of men with a concurrence of pride, and ſelf-admiration, ſo as to entertain thoughts that none know ſo much of God, nor have ſuch ſecret Communion with him as they, and that thereby they have ſundry particulars above all the world revealed to them. Thus ſome have magnified themſelves in particulars, that have been revealed to them, that have come to paſs.

Acoſta the Jeſuite tells us of one that was a very great Schollar, that through deluſions and fancies fell into ſuch a conceit, as he believed he had holineſs given unto him above Angels, and that he was the Saviour of the world in regard of efficacy, and Chriſt in regard of ſufficiency; that he had the Hypoſtatical Union offered to him, and that he did refuſe it. Thus Satan puffs men up with pride, that he may make them inſtruments of confuſion and ruine to the Church.

Therefore as an Antidote against this keep to the Word, 2 *Pet.*1.19. *You have a more ſure word of Prophecy.* Notwithſtanding all Satans Stratagems to adulterate it by Hereticks, to deſtroy it by Tyrants, to debaſe it by prophane ſcoffing at it, yet hold to the Word, *ad Legem, & teſtimonium*, if they ſpeak not according to them, it is becauſe there is no light in them.

SECT. XI.

THe eleventh Wile, by which Satan winneth and allureth many to the hazard and peril of their Eternal welfare, *is by the working many lying Signs, and Wonders, and Miracles.* That look as God, for the advantage of his Goſpel, did at the firſt publiſhing it confirm it with *many Miracles, and Wonders*, Heb.2.4. So Satan, for the facilitating a belief the better to his lyes, and falſhood, doth put forth much of his power in the working of lying ſigns and miracles. This the Scripture often expreſſes as a policy above all he almoſt uſeth, *Mat.* 24.24. *For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhew many ſigns and wonders. Rev.*13.13. 2 *Theſ.*2.9. Where the coming of that man of ſin is deſcribed to be *after the working of Satan,* κατ' ἐνέργειαν τοῦ σατανᾶ, *with all power, and ſigns, and lying wonders.* Which words do imply, as I conceive, both the manner, & means of Antichriſts working. (1.) The manner of Antichriſts working is after the way and manner of Satans working; that is, it holds proportion unto that way that he uſeth to take. (2.) It is by the means of Satan; he as a faſt friend of Antichriſt puts out his power in his behalf for the working many lying ſigns and wonders: which are called lying ſigns and wonders in two reſpects: (1.) In regard of their formali-

formality, they want that which ſhould conſtitute a true miracle. For a Miracle truly called, is the doing ſome work extraordinary that runs into the ſenſes exceeding the power of any Creature, as to make the Sun ſtand ſtill in the Heavens by a word, *&c.* Now, all Satans workings are but ſometimes a deceiving of the ſenſe, as *Pharaohs* Magicians; ſometimes a deluding of the fancy; ſometimes there is an expoſing of ſecret things of nature to the ſenſe of the Ignorant, who not knowing the depths of nature, think it a wonder; ſometimes by applying of Actives to Paſſives, all which fall ſhort of Miracles. (2.) They are called lying in regard of the end of them, they tend to draw from the truth, and therefore are not to be credited, *Gal*,1,8.

SECT. XII.

THe twelfth ſubtilty of Satan *is to aſſault and afflict Chriſtians with ſuch temptations as to their knowledge and experience are unheard of, which happily they never heard any others to be tempted to, nor believe that ever any but themſelves have had experience of.* This *Pariſienſis* calls, *Extraneitas tentationis*, temptations that they cannot parallel or ſample. Now, when Chriſtians are exerciſed with ſuch temptations, it exceedingly amazes them, as new Engines and weapons, not before ſeen by Souldiers in former fights, do amaze the Souldier, and take off his courage; and as new diſeaſes, of which Phyſicians have had no experience, do moſt poſe and trouble them, and oftentimes diſcourage both Patients, and Phyſicians. So oftentimes new temptations do moſt amaze and ſad the ſoul.

Hence come thoſe complaints tempted ones do utter,

ter, No body was ever troubled as I am, who was ever assaulted with such blasphemous thoughts, such Atheistical injections, as I dare not speak or mention? Sure if I were not worse than others, I could not have such thoughts; if I were not forsaken of God, he would not suffer me to be thus tempted. But in this case you must remember what *Paul* speaks to the *Corinthians*, 1 Cor. 10. 13. *There is no temptation happened to you but what is common to man*; I may truly say to such, they think it new, yet it is that which some Christian or other have had experience of. You know what *Elias* said to God, and what Gods answer was, *Rom.* 11. 3. saith he, *I am left alone, and they seek my life.* But what saith the answer of God unto him, *I have reserved to my self seven thousand men*, &c. So you think you are alone in this or that temptation, but alas there are a thousand in the Militant Church that are afflicted with the same temptations, and Stratagems of Satan.

SECT. XIII.

THe thirteenth Wile is about holy duties, and that (1.) *In putting us to do good duties upon wrong ends, which wholly alter their property.* It is a true Axiom in Philosophy, *Quod forma in naturalibus, finis in moralibus*, What the form is in naturals, the end is in morals. In moral things the end specificates the action. *Jehu's* slaying *Ahabs* Children, was not obedience, but murther, though done by Gods Command, *Hos.* 1. 4. God required it as a righteous satisfaction to Justice, but *Jehu* did it out of ambition, therefore God saith, *I will avenge the blood of Jezreel upon the house of Jehu.* Alms are good when they come like oyl that makes

makes no noiſe, but not when a Trumpet is blown before them. Prayer is good when it comes from Zeal, but it is but howling when it comes from luſt, *Hoſ.*7.14. Worſhipping God is good, but if it be for baſe ends it is but ſelf-ſeeking. Oh therefore look to all duties, God muſt not only be the Object, but the End; Worſnip muſt have no end below it ſelf.

Or (2.) Satans VVile is, when he cannot hinder from duty, then he endeavours to ſpoyl them; he will excite to duties, but to do them unſeaſonably. It is the commendation of a duty when it is done in ſeaſon, *Pſal.*1. The bleſſed man *brings forth his fruit in due ſeaſon.* Now, when he cannot put out the Candle, he will make it ſparkle and flair, as in *Martha*, *Luk.*10.40,41. or he will turn affection the wrong way. The Jews were zealous for the Law, and he ſtirs up that againſt the Goſpel. *Saul* had a conſcience of ſerving God, 1 *Sam.*13.12. and he forceth him to offer Sacrifice. The *Corinthians* were at firſt too remiſs towards the Inceſtuous *Corinthian*, after too ſevere; he ſees ſome heat, and he drives it on too much; he will make us tyrannize in ſome ſervice, and ſome duties he will make tyrants unto us, his aim is by marrying Religion and Tyranny to diſcourage men from Religion.

(3.) His deſign is to preſs Chriſtians with ſome violent aſſault when they are preparing themſelves for duty, or to afflict them ſo in the duty, that it may be rather their work to keep off the fowls from the Sacrifice, than to give up themſelves to God in the duty as they ſhould do. Therefore he preſſes Chriſtians with extraordinary diſcouragements when they are to perform extraordinary duty, that if he cannot keep them from ordinary, he may keep them from extraordinary duties, and labours to make them ſo uncomfortable,

as many are afraid to perform them. Thus many are kept month after month, and year after year, from ever medling with the Sacrament (who will pray and hear,) through the violent assaults of Satan, so that some have given over duties for a kind of ease, rather than be so assaulted. All I shall say to this is, whatever your discouragements are give not over.

Satan may imbitter a sweet duty by his temptations, but he shall not make it ineffectual; while you are wrastling and striving, his design is but by this violence to make you give over, to choose rather to walk in a kind of peace, than to maintain a war in the performance of duty.

SECT. XIV.

THe fourteenth Wile is *by suffering false remedies to prevail.* The Devil suggests these to keep men from the true, and tells men, as *Samson* did *Dalilah*, if he be so and so used he shall be overcome. Thus the Jews used their *Phylacteries*, as ἀλεξητήρια, remedies against inchantments. And those two Commandments upon which Christ saies hang the Law and the Prophets, the Christians did, from the superstitious Jews, write them in Schedules, and hang them about their necks, as little Gospels; but those were *portanda in corde, non in corpore*, as *Jerom* saith well upon *Mat.* 23. they were to be laid up in the heart, not to be worn about the body. So the Papists use Salt, Spittle, holy Water in their Exorcisms, but these the Devil, that hellish Leviathan, esteemeth less than the Leviathan, in *Job* 41. 27. doth of Iron, which he esteemeth as straw, and of Brass as rotten wood. Beware then of his counterfeit weapons; think not these things will affright

affright the Devil, rather look up to God, as *David*, who praies, *that God would turn the counsel of Achitophel to foolishness*, 2 Sam. 15. 31.

SECT. XV.

THe fifteenth Wile, *is by making false Syllogisms, by which he works upon the guilt of conscience*, and this consists in laying to our charge sins of omission or commission, in which the Major or Minor is false. As now he will lay to our charge many particular sins and corruptions committed by us, as pride, hypocrisie, self-respects, and so many duties omitted, or done overly. Which temptation if drawn in a Syllogism, either the first or second proposition is false.

He in whom such sin raigns as hypocrisie is, is not the Child of God. But such a one art thou, *&c.* the Minor here many times is false. It is true, a Child of God cannot be an hypocrite, but he may have hypocrisie in him; the best way therefore to resist this temptation, is to try whether hypocrisie reign in thee, and this he will press by aggravating the evil, and extenuating the good, that he may bring men into trouble. Sometime by making false Majors, as that to relapse into the same sin is not compatible with grace, and for the trial he gives false rules and standards to judge by. Thus he troubles weak Christians, about their graces and comforts, by false Syllogisms. He aggravates their imperfections in the former, tells them what falls they catch when they would run; what distractions they meet with when they most intend their minds, and how can Gods Eye, that is pure, behold these things with delight? Now to discover the fallacy of this Argument: You must know, that as we

are

are not to place the ſtrength of our confidence in our own righteouſneſs, as if it would abide the ſeverity of Gods trial, *For how can man be juſtified with God, Job* 25.4. So the perfection of our righteouſneſs is not to be meaſured by the perfectneſs of the work, but by the uprightneſs of the will, and ſincerity of the endeavour aſpiring towards perfection. Every failing doth not make a man an hypocrite. *Jehoſhaphat* had many failings, he made a League of amity with *Ahab*, 2 *Chron.* 18.3. He went to *Ramoth Gilead* with him, notwithſtanding *Micaiahs* Propheſie againſt it, 2 *Chron.* 18. 27, 28. Though reproved by *Jehu* the Prophet he joyns in a ſpecial League with *Ahaziah*, *Ahabs* Son, 2 *Chron.* 20.35. He beſtows his Son upon *Ahabs* Daughter, 2 *Chron.* 21.6. Yet God reckons him a holy man, 1 *Kings* 22.43. It is ſaid, *He turned not aſide from that which was right in the ſight of the Lord.* If therefore obedience be interrupted, caſt not away your confidence. *If any man ſin we have an Advocate with the Father.* You have to do with a God, that will make thy works at laſt more than at firſt. So in point of comfort he argues: If thou hadſt faith thou wouldſt have joy and peace; but thou haſt no joy, therefore no faith; for 1 *Pet.* 1.8. *Believing ye rejoyce.* Now to anſwer this we are to know, that Faith is the root upon which all true joy grows, it is the flower whereof that is the ſtalk, but it is not alwaies to be found flouriſhing upon it. There are three ſeaſons when joy is moſt eminent, and when God doth moſt abundantly diſpence it.

(1.) In young Chriſtians, in Lambs whom he carries in his boſome, *Iſa.* 40 11. With joy and comfort that they may be ſtrengthened. God would not carry *Iſrael* by the way of the *Philiſtims*, Exod. 13. 17. *Leſt the people ſee war, and repent.*

(2.) After

(2.) After great ſtorms God makes broken bones to rejoyce, *Pſal.* 51.8. *Make me to hear joy and gladneſs, that the bones thou haſt broken may rejoyce.* After ſtorms come the greateſt calms; after his Children have been in the Depths, the greateſt Exaltations.

(3.) When God calls men to witneſs his truth, *Acts* 27.23. When *Paul* was to appear before *Ceſar*, God ſends an Angel to comfort him. We muſt conſider, there may be the root when there is not the fruit; that which Faith is to look at, is what the Goſpel reveals. Now the Goſpel doth not reveal that we ſhall have no ſorrow or trouble, but that the *Covenant of peace ſhall not be removed from us*, Iſa. 54.10.

SECT. XVI.

THe ſixteenth Wile *is to perſwade Chriſtians whom he doth thus afflict to keep his counſel, ſo as either through ſhame or fear they dare ſay nothing*, like men that have foul diſeaſes, had rather dye than tell the Phyſician. Like the *Lacedemonian* Boy, that ſuffered the Fox to eat out his bowels, and would not reveale it; So many ſuffer temptations to eat out their hearts. Thus Satan wounds, and would not have Chriſtians complain; he tempts, and ſollicites, and would not have Chriſtians to ask counſel, and ſo many times the burden falls the heavier, and the wound ſmarts the more. Whereas if experienced Chriſtians were acquainted with them it might be a help to them; as Wind ſtifled in the bowels of the Earth ſhakes it, but finding paſſage does no harm; ſo oftentimes the very opening the Devils temptations is enough to ſcatter them. We ſhould therefore ſeek for remedy, by communicating our grief to wiſe Chriſtians, that will

pray

pray for us, and not deride us; and not gratifie sin in that it loves so well, *viz.* to be concealed and hid.

SECT. XVII.

THe seventeenth Wile, is to *assault us in such temptations wherein we least suspect our selves*, and to which happily neither constitution, nor any custome of ours carries us, but only the present occasion draws forth our corruption. Thus men that are many times by nature patient, and exceeding pittiful, yet suddenly transported into a passion, become cruel. Thus *Theodosius* the Emperour, upon a meer passion, one of his Souldiers suffering an injury, put to death at *least three thousand in Thessalonica*. Some of the Ancients are of opinion, that the Devil stirred up the *Israelites* to make the Golden Calf that he might put *Moses* in a heat, who was the meekest man, that so he might break the Tables of the Law, and might not reprove their sin. Therefore suspect your selves prone to every sin, do not repose any thing upon Constitution, *&c.*

SECT. XVIII.

THe eighteenth Wile, *Hopes of returning out of sin by a speedy repentance, and a timely revocation.* But where is the promise of return? Are there not rather dreadful threatnings, of permitting such to go on to final Apostacy? It is easie to throw thy self headlong from the Pinnacle of the Temple, but thou canst not stay thy self from falling without a Miracle; Our hearts are like Spring-Locks, will shut of themselves,

ſelves, but will not open without a Key. *Non eſt laus ſtetiſſe in pinaculo, ſed ſtetiſſe, & non cecidiſſe*, as *Auguſtine* ſaies: It is is no commendation to ſtand on the Pinacle, but to keep our ſtanding, and not to fall, when we are in ſuch danger.

SECT. XIX.

THe nineteenth Wile, *to keep raw, and ſmarting, any wounds, that the Spirit hath inflicted upon the conſcience of any poor ſoul.* True it is, Satan is not able to afflict immediately and really the conſcience of a man, no more than he is able to comfort a mans conſcience; as it is Gods Prerogative to know the heart, ſo it is to afflict and comfort the heart. But yet Satan may help to keep the wounds raw, by diſturbing the fancy, and filling them with horrour, and terrour; he may ſhake and rattle the Chains, though he cannot put them on upon any poor ſoul, and thereby keep them from comfort which is their portion; and therefore when terrours ſo affright, as to the prejudice of all medicines, we may ſuſpect the hand of Satan in them.

SECT. XX.

THe twentieth VVile *is to draw aſide the ſoul to ſome ſin when it is in the purſuit of ſome great mercy, or neer the enjoyment of it*, that ſo either their hands may be weakned in the purſuit, and give over through the apprehenſions of their own guilt, which alwaies weakens confidence, or elſe may help to ſpoyl the ſweetneſs of it in the enjoyment. Thus when *Iſrael* was nigh the enjoying of a great bleſſing, the Land that God had promiſed: Upon the borders they fall a murmuring,

by their hearkening to the Spies, who had brought an evil report upon the Land, *Num.*13.32,33. *It is a Land that eateth up the Inhabitants, and the people that we saw in it were men of a great stature, and there we saw the Giants*, &c. So that hereby they neglected the duty, and let the mercy at a low rate. So that those that are beggars, and expectants of any great mercy, had need to be watchers too.

SECT. XXI.

THe one and twentieth VVile, *to make the duties of a Christians general and particular calling interfere and clash one with another.* There is a double calling in which every man is set: There is *Vocatio ad fadus, & vocatio ad munus*; or as we use to speak, a general, and a particular calling, it is termed our *general calling*, not only for its extent, but because the things we are called to are but one and the same, and common to all; we are called to the same duties, to the same promises, to the same profession, *&c.* The particular calling is that in which men are not called to one and the same duty, but do act according to several gifts, one in this employment, another in that. Now both these are to be performed regularly, and this is the excellency of a Christian when he so orders his particular calling, that it doth not eat up the time that is due to his general calling, and when he so orders his general calling, as that it doth not take away the time that God hath allotted for his particular calling; now Satans great Art is to disturb Christians in the performance of these. Some therefore are never quiet, but when they are hearing, praying, *&c.* but their particular callings and relations they never mind; this is Satans design to disturb

disturb them by putting them upon prayer, when diligence is required in their particular calling. Others he takes off from hearing, and praying, and those duties which belong to Christians, as such, under pretence they must provide for their Families; that so while they care for their bodies, they may altogether neglect the care of the inward man. Therefore know it is a great part of a Christians prudence, and that which affords a great deal of comfort, duly to manage both callings, when you do not let the time of your callings devour the time of your duties, but let your soul have its portion of your time as well as your body. Separate then your souls for a season to go up in the Mount, and converse with God, that you may be more fit when you come down again to converse with men in your particular callings.

SECT. XXII.

THe two and twentieth, and last Wile, *is that which the Text hints, an endeavour of Satan to bring us from one extream to another, that we may be kept from the golden mean*, wherein Grace stands as well as Vertue, which you know is seated between two Vices, as *Solomons* Throne was between two rows of Lions. And this device he uses in matters of sin, in matters of duty, and in matters of Doctrine.

In matters of sin. Thus the incestuous *Corinthian*, is first puffed up with pride, and sins presumptuously, and then when by the Censures of the Church he is awakened to see his sin, then he is well nigh swallowed up with sorrow.

In religious duties, first he tempts to a neglect of them, or such a rigorous tyranny, that makes many to

groan under them, and lye under woful snares. And this device he accounts the more prevalent, because we are apt to think oft times that the very work of grace lies in the highest opposition to that sin or vice that sitteth heaviest upon our hearts, when as indeed sins and vices are not only opposite to vertues, but one to another, be sure therefore remember grace lies in a middle way. Sorrow for sin is not desperation, confidence in God is not presumption, but the middle way, Faith leaves both extreams, and closes with God according to the Rule of the Word.

So again *in matters of Doctrine. Basil* writing against *Sabellius* to overthrow his Heresie, uttered some inconvenient expressions about the Trinity. And *Augustine* in his zeal against the *Pelagians* who slighted Baptism, was carried out so that he became *durus pater infantum*, pronouncing those dying unbaptized not to be saved. But I shall not insist any longer upon that second general, the enumeration of Satans VViles.

Chap. V.

Wherein are laid down several Antidotes against the Wiles of Satan.

THe next thing is to lay down some Scripture Antidotes and preservatives against them. That may keep you, not from being tempted by Satan, but from being touched by the evil one, as St. *John* phraseth it, 1 *Joh.*5.17. That the evil one touch you not, ὁ πονηρὸς οὐχ ἅπτεται, it is the same word used 1 *Cor.*7.1. The evil

evil one doth not touch him so as to produce his own Image and likeness upon him. Though I undertake not such Antidotes and preservatives as shall totally free you from his Wiles, yet I shall lay down Antidotes against his poyson. Such premonitions against his subtilties, such Scripture Armour against his rage and malice, as will, if used, keep you from being overcome by him.

SECT. I.

CHristian Sobriety and Watchfulness. This we have from the Apostle *Peter*, 1 Pet.5.8. *Be sober, be vigilant, because your adversary the devil goeth about like a roaring Lion*, &c. Sobriety stands in a moderation towards the things of this life. Pleasures, Riches, Honours, they are the usual baits with which Satan hides all his hooks, and temptations, that so they may not be easily discerned, and an immoderate thirsting, a keen eager appetite after these things, is the ready way to bring a Believer into the midst of snares. *They that will be rich*, saith the Apostle, 1 *Tim.6.9.* whose desires and appetites are filled with the great things of the world, *fall into many snares*: Sometimes to strain their consciences by deceit; sometimes to do evil actions, it may be to make the stream of their actions great by the bloud of others. But now as we must be sober in tempering our hearts, and affections, so we must be watchful, which is a duty required of us as Christians, but indispensably necessary as we are Christian Souldiers, engaged *in bello semper, etsi non in prælio*, as *Livy* speaks, alwaies in a War, though not alwaies in battel; a Christian hath no peace but in his conscience, and the grave. Nay, it is an irreconcileable Controversie, it is πόλεμος ἄσπονδος, *Venenata non fe-*

runt inducias, a war without a truce. Therefore a Christians life is called a Warfare; they are trained up *non in deliciis, sed in castris*; not in the pleasures of a Court, but the hardiness of a Camp. Christ, who is their head, is therefore called in Scripture, *a man of war*, *Exod.*15.3. *A Leader*, and *Commander* to the People, *Isa.*55.4. *A Captain*, *Heb.*2.10. And Christians, who are his Members, *Souldiers*, 2 *Tim.*2.3. *Thou therefore as a good souldier of Jesus Christ endure hardship*; their course of life, *a fight*, 1 *Tim.*4.8. They which oppose them, *enemies*, *Luk.*1.71. Their temptations, *assaults*, 1 *Pet.*2.11. This, as *Chrysostome* saith, is confirmed by the authority of God himself, *Gen.*3.15. *I will put enmity between thy seed and the seed of the Serpent.* Therefore we must carry our selves as Souldiers, and maintain our watch. Now, though watching in the first signification doth relate to the body, and doth imply more than to awake from sleep, for it is *Cauta attentio, quâ res aliqua diligenter curatur*; it is a heedful care and observing any thing we desire to keep safe; yet in a metaphorical sense it is applyed to the mind, and so it is a circumspect, and wise care in observing the frame and deportment of the whole soul. It is (1.) a circumspect care, so those two words the Apostle useth in our prayer do import, *Eph.*6.18. ἀγρυπνοῦντες, which signifies such a watching as not to lay the eyes together, of ἀγὺ, *minimum quid*, *sic gry apud Latinos*, and ὕπνος *somnus*, it notes not the least tendency to sleep. It is a Military kind of Speech, saith *Grotius*, from the watchings in war, which are usually most strict. Another word is *Col.*4.2. γρηγορεῦντες, which *Eustachius* derives of ἐγείρω, *suscito*, such a watching wherein men do stir and rouze up themselves. (2.) It is a wise care; watching is nothing else but the exercise of prudence.

(3.) It

(3.) It must be of the whole soul, every faculty must be observed; as at every Avennue there is a Sentinel, so on every Faculty there must be a watch. And have not we need thus to watch against sin, and unto duty? Shall Satan be watchful, and we be drowsie? Shall *he continually go about seeking whom he may devour*, and shall not we be circumspect to consider how we may deliver our selves out of his paws? It was certainly an upbraiding to the Disciples, *Mar.*14.33. *Simon, sleepest thou? Could you not watch one hour? Judas non dormit, Judas* doth not sleep: They were not so diligent to save their Master, as *Judas* was to betray him. And is it not a great reproach to a Christian, that he is not so watchful to save himself, as the Devil is to destroy him? Exercise watchfulness over your corrupt natures; the devil may tempt us, but he cannot hurt us without our consent; he hath *astutiam suadendi non potentiam cogendi*; he may perswade, but he cannot compel: our Corrupt nature is the tinder upon which Satan strikes all his sparks; as Birdlime is made of the dung of birds, so Satans snares are made out of the dispositions that are in the heart to sin. The *Alchymists* that boast of turning Iron into Silver, Copper into Brass, assign the ground from the subalternation of Mettals, that there is a disposition in those Mettals to receive the *Perfectum* of the other. So Satan forms his temptations, upon our innate disposition, he draws out into act those latent dispositions in us. (2.) Watch over the *Peccatum in deliciis*, over the master sin, the bosome sin, watch strictly over this.

SECT. II.

THe second Antidote *is Resolution and Christian courage*; This is as necessary as watchfulness.

Watchfulneſs is good to prevent evil, and Chriſtian Reſolution to undergo it. And we have need of Reſolution, for he that will be a Chriſtian muſt expect oppoſition; we muſt not think to paſs out of *Ægypt* without *Pharaohs* purſuing us: Or to travel through the wilderneſs of this world without oppoſition from theſe *Amalekites*. Satan will be in arms againſt us if he perceive but thoughts of our departure. If once we be but big with any holy reſolutions, he will perſecute us, as he did the woman in *Rev.*12. Therefore be reſolute. This the Apoſtle exhorts to, *Eph.* 6. 10. *Finally Brethren, be ſtrong in the Lord, and in the power of his might, put on the whole Armour of God.* Why? *That you may be able to ſtand againſt the Wiles of the devil.* Take up reſolution in the name of Chriſt to hold out, *Judg.*20. 22. The men of *Iſrael* encouraged themſelves, and ſet the Battel *again* in array. *Libentius te inſequitur adverſarius fugientem, quam ſuſtineat repugnantem, & audacius inſiſtit a tergo quam reſiſtat in faciem*, as *Bernard*, He doth more willingly purſue than fight, and he is more bold when we turn our backs, than when we ſet our faces againſt him: Courage and conſtancy will bring victory. If you reſiſt, you overcome; he may perſwade, but cannot force. It was all *Eve* complained of, *Gen.*3.13. that the Serpent deceived her, not that he conſtrained her; and therefore he choſe the Serpent, *Non quia fortior, ſed quia callidior*, not becauſe he was the ſtrongeſt beaſt in the field, but becauſe he was more ſubtil. To encourage our ſelves, conſider we have a better Captain, better Armour: He fights with fleſhy weapons, *but the weapons of our warfare are not carnal, but mighty through God.* Our own reſolution is nothing without God. Satan knows there is nothing

ſo

so mutable as man, it is proper to him, as immutability is to God. And lastly, we have a better reward.

SECT. III.

THe third *Antidote, in resisting the Wiles of Satan, make use of the Lord Jesus Christ*, and that in two particulars: First, As a pattern to know how to resist temptations. And secondly as an aide and succour.

First, In resisting temptations, make *use of Christ as a pattern*, who did combate with Satan to teach us to combate. The first promise God made to fallen man was, *That the seed of the woman should bruise the Serpents head*, Gen.3.15. And the first work Christ undertook after his solemn inauguration into his Office was to fulfill this promise, as we see in *Mat.*4. by entring the field, and coping with him and all the powers of darkness in a single duel. Now, as *Abimeleck* said to his followers, *Judg.*9.48. *What you have seen me do, that do you.* So Christ our Captain bids us look unto him, and observe him in these four particulars:

1. Observe the weapon Christ chose to foyl him by, and to resist all the temptations of Satan withal; he could by his power have rebuked and silenced him, as easily as he did the winds and waves, but he doth it *by the Word*; and to variety of temptations he useth but one weapon, *the Word*. Against temptations to distrust, against temptations to presumption, to blasphemy, saith Christ, it is *written, man liveth not by bread. And again it is written, Thou shalt not tempt*, &c. Now in this let Christians take Christ as an Example to resist Satans suggestions by the Word; take your Arrows from that Quiver, your advice from that unerring Oracle, *I have hid thy word in my heart that I might not sin against thee*, Psal.

Psal. 119. The Word both *discovers* Wiles, and *fortifies against them.* It first discovers all the temptations of Satan, it is a Chrystal Glass in which you may see all the turnings and windings of this old Serpent. *Bernard* compares Christians, that are diligent in the Word, unto those Doves, in *Cant.* 5. 12. that sit by the waters, because they can in them the better discern the motion of the Hawk in the Heavens: So the Word discovers the snares of Satan. When *Joshua* and the *Israelites* were not careful to ask counsel of God, they were caught by the policy and craft of the *Gibeonites:* So when you neglect to consult with God and his Word, no wonder if the policy of Satan prevail against you, *Jer.* 8. 9. *They have rejected the word of the Lord, and what wisdom is in them?* Secondly, It fortifies against the Wiles of Satan, and furnishes with many weapons and Arguments against them. If he promise great things, and so would seduce you that way, look into the Word, and there are better things than he can promise. For Satan can promise nothing, but either thou hast it already, (and the same water is sweeter from the Fountain than when it passes through a sink,) or thou hast better, thou walkest among fewer snares, thou hast an overplus of spiritual goods for thy defect of earthly. Consider, the offers of Satan are not for comforts but snares, not for the use of life, but the provisions for sin. If he threaten, look into the Word, there are greater and sadder threatnings. What is his wild-fire, to fiery indignation, to snares, *fire and brimstone, a horrible tempest,* that the Lord threatens to rain down upon sinners, *Psal.* 11. So that in every kind you are furnished by the Word.

And here let me commend to you the excellency of this Weapon our Saviour made use of: It is called by the

the Apostle, *Rev.*1.16. *The sword of his mouth*, and by the Apostle *Paul*, *The sword of the Spirit*. And there is no sword like this, as *David* said of *Goliahs*. All must give place to this. That *Culter Philosophicus*, that was by a strict and daily observation of the stars, made so as that it would cut in sunder an Anvil; *Alexanders* sword that cut the *Gordian Knot*; *Ehuds* sword that killed *Eglon* King of *Moab*, must give place to this, that cuts asunder all the gins and snares of Satan. The power of the VVord is seen in this, that though it hath all disadvantages to hinder its operation: Yet the VVord of Gods mouth doth not return void. If applied to great persons, it makes them tremble. *Where the word of a King is there is power*, Eccles.8.4. *and who may say unto him, what dost thou?* Yet with it *Elijah* wounds *Ahab*, 2 Kings 21.19. *Paul* doth but brandish it, and *Felix* trembles, *Felix* in his Robes, *Paul* in his Chains. *Micaiah*, a Prisoner, pronounceth death to *Ahab*, 1 *Kings* 22.27. The most secret sins the VVord finds out, and cuts off the first risings and stirrings of it. The VVorld alwaies stomacked it, yet the VVord gets ground and is effectual, as *Augustine* saith, Come to a man in a Lethargy and pinch him, come to a man in a Phrenzy and tye him, *Uterque iratscitur, sed uterque sanatur*; both are angry, but both are cured. But alas, how is this spiritual weapon neglected, undervalued, abused?

Some men know not the VVord, have no weapon in their houses. They care not the Scriptures should speak any thing to them; Like that Cardinal *Rivet* mentions in his *Orthodoxus Catholicus*, who after he had heard *Beza's* Oration in the Poissack Convention, *Utinam aut ille mutus fuisset, aut nos surdi essemus*, I would either he had been dumb, or we deaf. *Alcibiades* hit a Schoolmaster a box of the ear, because he had not

Homers

Homers VVorks in his *School*; how much more may we be angry with those that have not the Bible in their houses? Others undervalue the Scriptures, as *Politian*, that rejected them, as unfit for his polished stile, and yet spent all his time upon trifles. *Calderinus* dissuaded his Schollars from reading the Scriptures, yet Commented upon *Virgils* filthy Poesie of *Priapus*. But take heed of despising the VVord. Take heed of bringing to it proud hearts. As some wear Swords to shew their gilded Pummels, and velvet Scabbards, so many use the VVord for ostentation, rather than to ward off wicked suggestions with it.

Secondly, As you should observe Christ in the choice of his VVeapon, so make use of the skilfulness and aptness of Christ in the applying the VVord to the temptation, and in making use of the VVord against the variety of Satans temptations. You may observe how aptly, and readily Christ makes use of several Scriptures in resisting temptations, *Mat.*4.4. *It is written man shall not live by bread alone*, and therefore we should depend upon the Providence of God in the midst of straights. *It is written, thou shalt not tempt the Lord thy God*, Ver.7. and therefore we should not presume to expect blessings without the use of means, when God vouchsafes them to us. It is *written, thou shalt worship the Lord thy God*, Ver.10. therefore we must not blaspheme him, and give his honour to another. Now all these Scriptures our Saviour brings them out of one Book of God, they are all taken out of *Deuteronomy*. Now if one Book will afford such plenty, what then will the whole Book of God? We should therefore furnish our selves with variety of Scriptures against variety of temptations. A Christian that is well skilled in the Word is like one that hath a Plaister ready

to

to lay on as ſoon as the wound is made, and thereby the danger is prevented. Therefore ſtudy the Scriptures, that you may have Antidotes againſt this and that temptation, that you may have wherewith to anſwer Satan. *Alſted* (as I remember in his Caſes of Conſcience) tels of one *Johannes Gatius* that was ſo perfect in the Scriptures, that it was thought if all the Bible had been loſt, yet it might have been in a great meaſure recovered by his dexterity and readineſs in it. It is a great commendation to be ready in the Scripture, but to be ſo ready as to improve it upon all occaſions againſt temptations is the glory and excellency of a Chriſtian. Get a skill in the Word, that you may have it in a readineſs, and be able to apply it. It is true, knowledge is the eye of the ſoul, which muſt direct how it muſt be applied. Ignorant men pervert it to their own deſtructions, they wound themſelves, not their enemies. But general diſcourſes are like the beams of the Sun diſperſed in the air, which warm and chear; but particular application is like the beams collected in the burning glaſs, which unites the beams, and makes them burn. Apply the word to thy ſelf, if thou art tempted to Covetouſneſs, remember life conſiſts not in abundance. If to uncleanneſs, the Lord knows how to reſerve the wicked, 2 *Pet.* 2. 10. Eſpecially them that walk after the fleſh in the luſts of uncleanneſs, *Heb.* 13. 4. *Whoremongers and Adulterers God will judge.* If to inordinate fear, apply *Luk.* 12. 4. If to diſtractions in troubleſome times, that of *Pſal.* 55. 22. *Caſt thy burden upon the Lord.* Thus have the Word in readineſs, like *Solomons* Worthies, *Cant.* 3. 8. that had their ſword on their thigh, ready to be out of the ſheath preſently, and labour for skill to manage it.

Thirdly, Look to Chriſt as a pattern in his *conſtancy* in

in resisting temptations; in his perseverance against renewed assaults; our Saviour was long in the field, *he was forty daies together tempted*, Mar. 1.13. Those that are recorded in *Mat.* 4. were after the forty daies. When he had fasted forty daies, then the *Tempter came*, and perswaded him to turn stones into bread; the Evangelists record only those chief and last temptations. Now let us learn of our Captain to fight a good fight without discouragement, and without changes; though temptations change, yet let not us change, though they be multiplied, yet let us keep on our warfare and maintain our courage.

Fourthly, Make use of Christ as a Pattern in the manner of resisting. Thus, by proportioning the resistance to the rise and growth of temptations; when temptations rise higher, and are more gross, then we are to be more earnest, proportioning our resistance according to the vileness and sinfulness of them. That temptation of Christ to blasphemy, Christ did reject and resist in another manner than he did the two former. There he only answers, *it is written*, but here he saith, *Get thee behind me Satan.* He doth not only resist it by the Word, but expresses a loathing and an indignation, and so should we when temptations assault us, that strike immediately at Gods glory, we should express a loathing, and abhorrency of them; and certainly, such temptations to Atheism, Murder, Blasphemy, *&c.* are best resisted by abhorrency of them, and loathing them, not by disputing with them, as *Parisiensis* saith. Some temptations are resisted *per fugam*, by flight, as *flee fornication.* Some *per indignationem*, by indignation, as a man hath his anger moved when he is offered nothing near the worth of his Commodity. So when a man is tempted for trifles to sin against

against God, and hazard his soul, *Sola unius syllaba pronunciatione ejus jacula confringuntur*, &c. It is enough to resist such temptations with that interjection, *Fie, fie upon such filthiness, fie upon such blasphemy*, and this is by many thought the safest way.

Secondly, You must make use of Christ as your aid and succour, as well as your pattern; not only as a pattern to know how to fight, but make use of his power and strength to fight the better. *Be strong in the Lord, and in the power of his might*, Eph.6.10. And Heb.2.18. *He is said to be able to succour them that are tempted.* Go not into the field therefore alone. In *prophane Duels*, wherein men challenge one another the field for small punctillioes of honour, or happily for worse things, (in which, as *Bernard* saith, *Unus lethaliter peccat, alter æternaliter perit*, One mortally sins, and the other eternally dies,) they seldom appear without *Seconds*, that they may see there be no wrong done, and that they may call for aid if need be. Much more should Christians in this divine Conflict, and wrastling with Satan, take Christ along with them. We should not go in the strength of our own resolutions, or our own vows, but we should go against Satan, as *David* did against the Philistim, 1 *Sam.*17. *In the name of the Lord.* When we do so, we alwaies prevaile, and when we do otherwise, we are alwaies foiled. No conflicting with Satan but in Gods strength; remember Christ is able to succour, he hath an ability of sufficiency, and an ability that arises from experience.

SECT. IV.

THe fourth Antidote *is to be abundant in the use of prayer*; as faith is the best of graces in resisting

Sata

Satan, ſo prayer is the beſt of duties. The neglect of prayer was the beginning of *Sauls* fall, as moſt of the Fathers interpret that place, 1 *Sam.*14. 19. When *Saul* commanded the Prieſt to withdraw his hand from the Ark. They ſay of the Palm tree, that all its ſtrength lyeth on the top; it is true of a Chriſtian, all his ſtrength lies above. There is a threefold uſe of prayer. (1.) As a duty, for prayer is an offering, the Prophet compares it to Incenſe; *Pſal.*141. A Sacrifice is but a viſible prayer, and prayer is nothing elſe but an audible Sacrifice. (2.) As a dignity, when a man doth abſtract himſelf from earth, and grow into a familiarity with God; it is a Mount *Tabor*, wherein the ſoul hath admirable transfigurations, and ſees not *Moſes* and *Elias*, but God. (3.) There is a neceſſity of prayer, for God hath left prayer as our City of refuge on all occaſions to flee to. *Paul* would have the *Theſſal.* pray, ἀδιαλείπτως, without ceaſing, 1 *Theſ.*5.17. The *Epheſians* ἐν παντὶ καιρῷ, *Eph.6.*18. There is no duty at all times ſo ſeaſonable and uſeful as prayer. When we want bleſſings, prayer is the Key whereby we unlock the Treaſury of heaven, and gain the bleſſings we need. When we are aſſaulted by Satan, it is one of the beſt weapons we can uſe to defend our ſelves with. When *David* knew not how to withſtand the wiſdom of *Achitophel*, who was then as an Oracle of God, he praies, *Lord turn the counſel of Achitophel unto fooliſhneſs*, 2 *Sam.*15.31. So do thou pray, O Lord turn the counſel of this helliſh Adverſary into folly. So when *Jehoſhaphat* was in a great ſtrait, the Captains of the Enemy having beſet him about, 2 *Chron.* 18. 31. *Jehoſhaphat cried out, and the Lord helped him, and moved them to depart from him.* This now is our way to betake our ſelves to prayer, as *Bernard* excellently ſaith, *Gravis quidem nobis tentatio ſua,*

ſua, ſed longè gravior illi oratio noſtra: His Temptations are grievous to us, but our Prayers are far more grievous to him. You do not know how you wound his head with Prayer, when he bruiſes your heel with Temptations. Therefore be much in prayer, it works deliverance from men, from devils, from all the ſtraits you can be ſurrounded with. *For this cauſe*, ſaith the Apoſtle, 2 *Cor.* 12. 8. *I beſought the Lord thrice, viz.* when he was under the buffetings of Satan. *Pray*, ſaith Chriſt, *that you enter not into temptation*; ſo pray that you fall not under temptation when you are entred. Prayer, it delivers *out of temptation*, Mat. 26. 41. *Watch and pray that you enter not into temptation. In tentationem cadit, qui ad orationem non vadit*, ſaith *Chryſologus*, he is ſure to go into temptation that goes not to prayer. In temptation it gives a ſupply of ſtrength, *Exod.* 17. 11. *Moſes* Sword was ſtronger than *Joſhuahs*. And then it buckles on all our armour about us, for prayer is *Armatura armaturæ*, the Armour of the Armour; and though it have no diſtinct part to which it is applied, yet it muſt be uſed with every piece of the Armour, without which all the Armour will be as no Armour.

SECT. V.

THe fifth Antidote is, *Take heed of giving place to the Devil.* It is the Apoſtles counſel, *Eph.* 4. 27. That is, yield not the leaſt compliance with any temptation of *Satan*, *Malæ cogitationes ſunt antiqui ſerpentis caput*, ſaith *Jerom*, The thought of evil is the letting in the head of the old *Serpent*, by which he will quickly wind in his whole body.

When you parly with Temptations, and take them

by little and a little into your thoughts, which at the first rising you should spit at, the victory is half got by Satan. It is not good to let poyson melt upon the tongue, it should be presently spit out. Daliances with temptations have proved fatal unto many, of which many instances might be given. It is a remarkable saying of *Solomon*, *Eccles.* 10. 13. of a foolish man, *the beginning of the words of his mouth is foolishness, but the end of his talk is mischievous madness.* If you admit the one, the other will follow.

SECT. VI.

THe sixth Antidote is, *Take heed of venturing upon the occasions of sin, and coming near the borders of temptation*; do not expose your selves to them. *Bernard*, in his 3 Sect. *de fragmentis septem misericordiarum* saith of himself, *Tribus modis memini, me servatum*; That he was preserved from sin three waies: *Occasionis substractione*, by withdrawing the occasion; *Resistendi datâ virtute*, by having power given to resist; *Affectionis sanitate*, by having his affections healed and changed. For I had, saith he, easily fallen into many sins, *Sed Deo miserante*, &c. but God having mercy on me, did not suffer such an occasion to apprehend me. *Job* saith of himself, *Chap.* 31. 1. *I have made a Covenant with mine eyes, why then should I think upon a maid?* And *Solomon* bids those that are given to wine, *not to look upon it when it is red, when it giveth his colour in the cup, when it moveth it self aright*, Pro. 23. 31. Objects have in them a kind of efficiency, and they do work the heart accordingly to good or bad, as men are in themselves good or bad. The beholding of Jesus Christ, and the eying of him in his death and suffering, is an excellent

excellent and powerful means to mortifie lusts and corruptions. So to quicken any lust, or corruption, is to present the object to the sense, and the mind, which doth suddenly awaken those corrupt dispositions, and inclinations that are there, and call them out as the presence of the Iron doth that vertue that is in the Loadstone. Some Physicians say, that every body hath in it a natural Balsome, which will of it self heal any wound or hurt the Creature hath received, provided it be kept clean from extrinsick putrefaction: But we are so far from this natural Balsome, that we have in us a natural poyson, that is, original sin, that receives corroborations as it were from every object and occasion. Thus the Scripture tells us, that *Eve* her self, when in innocency, *saw the fruit that it was good*, and was thereby induced to taste of it, the bitterness whereof she found unanswerable to that what it promised to the sight. Take heed therefore of coming near the borders of temptations; beware of objects and occasions that may enflame you; our hearts are powder, and therefore we must take heed of sparks. Give not an indulgence, nor liberty to the eyes. *Solomon* when he played the Critick, *he did not withhold his eyes from whatsoever he desired*, *Eccl.* 2. 10. But when you are to do the office of Christians, you must circumscribe, and confine your eyes and other senses. And if you would mortifie your eyes, mortifie your hearts; the eye and the heart have a great sympathy. The way to keep your selves from being hurt by objects and occasions, is to keep the heart pure, to subdue sin there. Laying the Medicine to the heart, is like putting it to the wound: The other is like laying it to the weapon, that is not so natural. We must therefore lay a strict Law upon every member of our body, yet we must not think so to look to the heart, as

to neglect the outward man. In Navigation, *Cosmography* is no less useful than *Astrology*, because all the observations of the Stars, are in reference to the earth, and to the place to which they sail: And in our spiritual Voyage to heaven, it is no less requisite that we study the Map of our own earth, than to study the Globe of heaven whither we are sailing.

SECT. VII.

THe seventh Antidote against the Wiles of Satan, *is diligence and industry in your calling*. The Bird while it is flying is safe, but when it sits and perches upon a tree, it becomes an object for any instruments wherewith to shoot it, and destroy it: And so a Christian, when he is busie in his Calling, is in a great measure safe from temptations, but when he becomes idle, and doth not busie himself in that station God hath set him in, he becomes fit ground and soyl for Satan to sow any temptation and lust in. Idleness exposes the soul to all its spiritual enemies; and whereas it is the devils *business to tempt us, it is an idle mans business to tempt the devil.* It is a good answer to the devil when he tempts to sin, *Non licet*, it is not lawful to do it: but it is a stronger, and better in somes opinion, *Non vacat*, I am not at leisure. I cannot attend such motions. Such answers do put Satan beyond his usual arts, they put him more to a loss. He had much rather enter a dispute about the lawfulness, than be turned off with, *I am not at leisure*. It is a golden rule Divines give to tempted persons, to be diligent in their Callings; as I remember it was *Jeroms* advice to his friend *Rusticus*, *Semper boni operis aliquid, facito, ut diabolus semper te occupatum inveniat*; To be alwaies doing some good, that the devil might alwaies find

find him imployed. Think of this, you who run out of your Callings, who neglect your Callings, who think it a piece of bondage to be subject to a Calling. Alas you are the nearer to temptation, and the more subject to be taken in his Wiles, *Hoc habet ignavia, ut interdum secura sit, tuta verò nunquam.* This is the misery of idleness, an idle man is sometimes secure, but never safe. *Ille tutus, cui nullum imminet periculum, securus qui non curat periculum.* He is safe who is above danger, he is secure who fears no danger.

SECT. VIII.

THe eighth Scripture Antidote, *is sincerity of heart*; which many understand by the *girdle of truth*, *Eph.6.14.* Truth in its Latitude is by some understood in this place, but I shall propose it in a double consideration: First, Doctrinal, and so truth implies a conformity in our understandings to the will and mind of God. Truth in the general is nothing but the conformity of one thing to another, whereof one is the Sampler, the other the Exemplification. The Sampler or Pattern is God, and the mind of God in his Word, and unto that ought every one to have their judgement and understanding so conformed, as to have it agreeing with it, and not to admit of other impressions, that are different from the Word of God. Thus in Scripture we are warned not to be *tossed to and fro with every wind of Doctrine*, Eph.4.14. *To hold fast the pattern of wholsome words*, 2 Tim.1.12. Secondly, Truth may be morally considered, as it is opposed to hypocrisie, and so it is the correspondency of our outward actions to our inward affections, for as our inward affections must have their stamp from God, so must they endeavour to print their

their true stamp upon our actions, as the seed that is sown in the ground, beareth the like seed above ground, and the fruit is not unlike the tree; no more should we in our moralities, sustain one person in our bosome, another in our countenance. This *Aquinas* calls simplicity, *Subjicit virtuti veritatis simplicitatem, à quâ tantum ratione, distinguitur, docetque illam nominari simplicitatem ex eo quid non tendat in diversum*, as *Cressolius* observes, saith he, he refers simplicity to the topick of truth, from which it is only rationally distinguished, and informs us that it is called simplicity, because it doth not tend to divers things, as inwardly to intend one thing, when outwardly it pretends another. This the Scripture holds forth, *Josh.* 24. 14. *Fear the Lord, and serve him in sincerity, and in truth.* Psal. 51. 6. *Thou lovest truth in the inward man.* Now both these branches as they are included in this girdle of truth, so they are both necessary to withstand the Wiles of the Tempter. Get your judgements setled in the knowledge of the truth, so as not to be removed from it as the *Galatians* were, *Gal.* 1. 6. for it is the method of Satan, to hold forth false Doctrines in the similitude of divine truths, by which he deceives the eyes of their judgements, who are unstable in the waies of God. And here he begins in the judgment, that is first corrupted, and then derives its contagion to other faculties; as the bloud-shed eye is first vitiated, and then represents all objects of its own colour; be sure therefore to keep sound your judgment. Oh into what an Abyss of errour will corrupt principles in the understanding lead men into? But then labour also for sincerity and uprightness of heart, which alone works constancy and perseverance. Let there be no hypocrisie in your profession of Religion. Labour to be *Nathanaels* and *Jacobs*. Get this in opposition to double mindedness;

ness; diversity of interests will make the mind unstable in all its actions. Ανηρ δίψυχος, *A double-minded man*, saith the Apostle *James*, *is unstable in all his waies*, like a Wave of the Sea, tossed to and fro. But when the heart is sincere, and single in the waies of God, when a man doth with a single eye look at God, and his glory, he is greatly secured against Satan. Satan cannot do with him as he doth with another man. This girdle of truth is his ornament, and his strength.

SECT. IX.

NInthly, I will lay down one general Rule, or Antidote, drawn from War; those that write about Rules, and matters of War, give this as general counsel, as it is laid down by *Vegetius*, de re mil. Lib. 3. c. 26. *Quicquid tibi prodest adversario nocet, quicquid illum juvat, tibi semper officit.* Whatsoever is profitable to the Enemy, is hurtful to you, and whatsoever is profitable to you, that is hurtful to your Enemy. For his gain is our loss, his rise our fall, his honour our shame, his help our hinderance. Therefore study with your selves what that is may advantage Satan in any kind, and be sure that is hurtful for you: And if there be any thing profitable to you, that is hurtful to Satan. As Prayer, Heavenly Meditation, Converse with Promises, Society with the Saints, all these, and many other of the like, must needs be good for us, because they are detrimental to Satan.

SECT. X.

TEnthly, and lastly, *As a powerful Antidote against Satans temptations, have an eye often to Scripture encouragements.* The War into which a Christian is entred, who wrastles with the Prince and powers of darkness, is a fierce war, but yet you are not without encouragements in this War. If *your enemy be great*, God hath furnished you with good Armour, *Put on then the whole Armour of God*, Eph. 6. 13. it is called Gods Armour, because it is made by God. The Hebrew uses to put the name of God to things, to note the excellency of them. No Weapons will serve to fight against

against the devil but Gods, nothing will make you shot-free but the Armour of God. Now, as your encouragement is in having this Armour, so your safety lies in putting on the whole Armour; it hath all the same Maker, it is all the same Mettal, not like *Nebuchadnezzars* Image, the head Gold, the breast Silver; all is alike precious, and all alike useful. Now therefore *put on* your Armour. If your *Enemy be subtil*, you have an expert Captain. If *the brunt and conflict* be hard, look often to *the Crown that is promised*, *Jam.* 1.12. Will not a Crown make a full recompence? *Si victores fuerimus hic illic erimus glorioſi*, as *Bernard* saith. If here we are victorious, there we shall be glorious, having instead of a Helmet a Diadem, for a Sword a Palm, for a Shield, *Chlamidem deauratam*, a Cloak or Mantle wrought with Gold; for the Breast-plate the Robe of delight. And is it not in the mean time better, *Premi, quam perimi*, to be kept low, than utterly ruined? Is it not better to bear the weight of our Armour, than feel the fiery darts of the malignant one? If you dread because Satan *is a fiery Serpent*: Remember Jesus Christ is that *Brazen Serpent* who can heal all his stings. If you are afraid of his roaring because he is a Lion, 1 *Pet.* 5.8. Ὡς λέων ἀρυόμενος, *a devouring Lion, and a roaring Lion*: Remember Jesus Christ is the *Lion of the Tribe of Judah*; he is a Lion for valour, as the other is for cruelty. You have then three great encouragements, your *Captain is stronger, your Armour better, and your Reward excellent, and glorious*. And therefore when you think the pressure is hard, and the fight bloudy, remember these are the things which use to encourage other Souldiers, and should much more encourage Christian Souldiers.

And now do not lay up these Antidotes in a paper, as you use to do Antidotes that are prescribed by a Physician, that you will use when you please, but use these continually, have them about you in a readiness. Satan is alwaies tempting, he hath alwaies fiery darts about him, though he doth not throw them. He is alwaies biting at the heel, therefore be you alwaies ready to make resistance. And do not think these things are useful in times of great trial, but not *now*. This is a Wile of Satan to keep you from profiting, and therefore look on what hath been said, as a Call from heaven to awaken you to diligence in your Christian Warfare, and to resist him who hath many devices to destroy you, and who abounds in all subtilty and industry to bring his devices to pass.

FINIS.